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An International Baptist Magazine

MISSIONS

TOBER

1935

This Issue

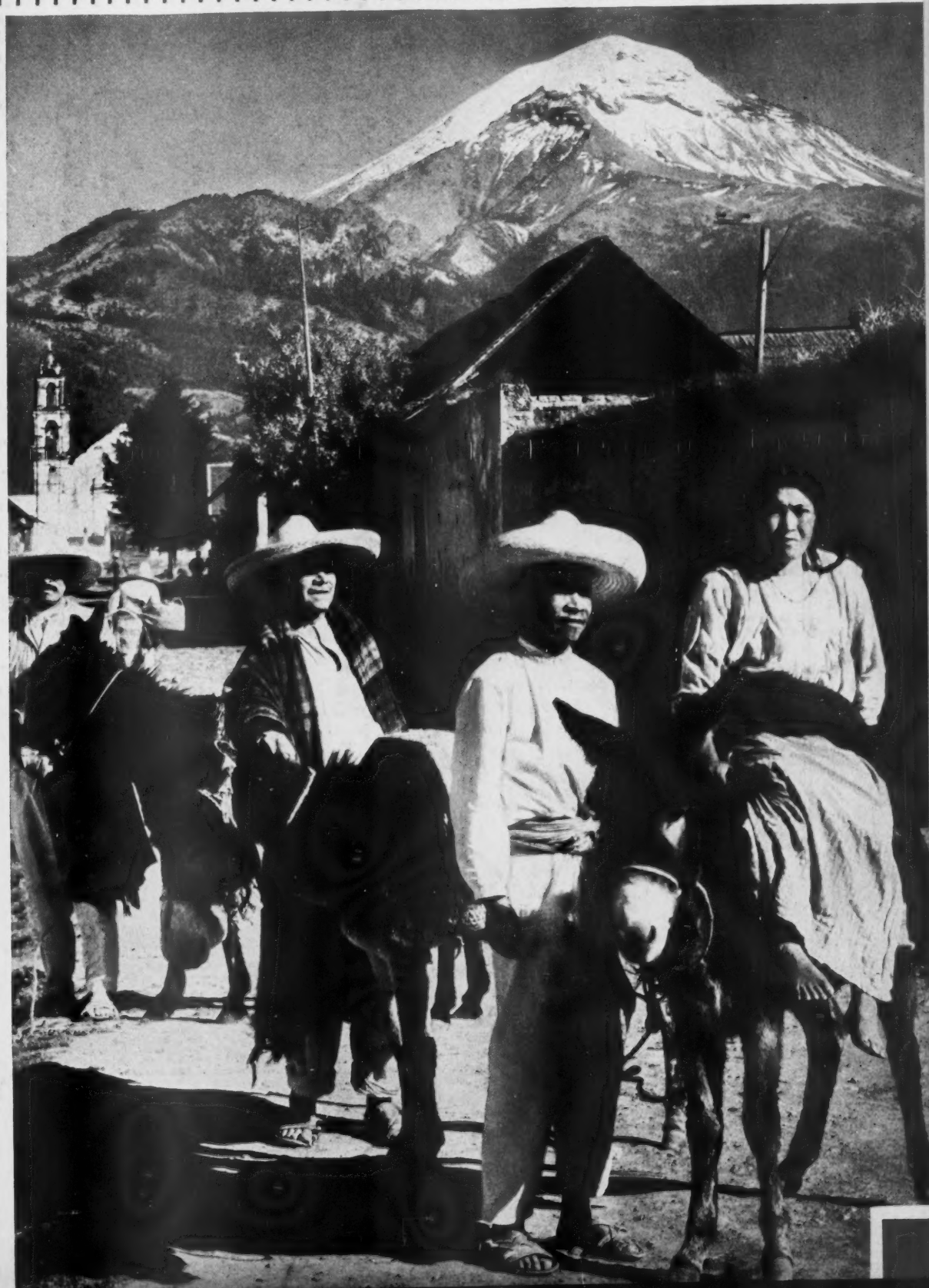
ESTERDAY
AND
TODAY
IN
MEXICO

B. Lipphard

BURMA
GLE TOUR
WITH
MY DOG

ude R. Anderson

VOLUME 26
NUMBER 8



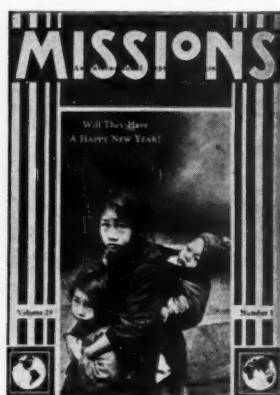
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MISSIONS



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NEW YORK CITY

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QUESTION BOX OCTOBER

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. What book contains a map of Palestine?
2. Where are 2,700 priests living in hiding?
3. Whose debts total more than \$27,000,000?
4. Whose birthday occurs December 12th?
5. What happened June 16, 1935?
6. What money is depreciated 13 per cent?
7. Who will receive free tuition at Cornell University?
8. In what university are 17 Baptist young women enrolled?
9. What has completed 24 years of service?
10. What book was written by John C. Bennett?
11. What city formerly had 56 Catholic churches?
12. What is said to present "the gospel in action"?
13. Who died in 1824?
14. What is inadequate without religion?
15. Who sailed for England on August 1st?
16. What stands on the site of an ancient temple?
17. Who is Fred R. Daehler?
18. What is offered for ten days' free trial?

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For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded. Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1936, to receive credit.

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MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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OCTOBER, 1935

No. 8

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LETTERS

From the Editor's Mail Bag

Before reading in MISSIONS Dr. Bowler's account of his European tour, I had thought all of Europe was just like England and America. After seeing the pictures in his article and reading about people's curiosity in seeing an automobile, and hundreds of women carrying farm produce on their backs into the city, and barefooted women and children, it made me realize again the good work done among my own people here in India by Northern Baptists through the noble, self-sacrificing lives of their missionaries. It gave me new inspiration to tell to my people what the Lord has done to us who were unknown to the rest of the world only a short time ago.—*Rev. O. Moses*, Telugu pastor of the Ramapatnam Baptist Church in South India.

In June issue, REMARKABLE REMARKS, page 329, you quote me as having said, "The church has a theology for sickness and death but it lacks a theology for life and health." You add a query, "Is this so?" I should like to add, "Isn't this so?" Have we a religious apologetic for health and life that is at all comparable to the one which we have developed for sickness and death? If the laws of health are divinely appointed and are the works

A TALE OF THE BRAHMA-PUTRA COUNTRY IN INDIA

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By E. Elizabeth Vickland

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(See Review on page 482)

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of God, then they must be capable of theological interpretation. Health today is largely considered a secular matter. We are not going to make very rapid progress toward Christianizing all of life until we claim again for God all those things over which He has dominion. These of course include the laws of health, creative processes, etc.—*Rev. John H. Reisner, New York City.*

The REMARKABLE REMARK, page 329, June issue, about the church having a theology for sickness and death but not for health and life arrested my attention. I am a very young minister and I have worked for some time with young people. Very few seem to have much respect for the current teaching of the church in regard to life. I am afraid that Dr. J. H. Reisner is very near the truth.—*Rev. Ralph Bertholf, Providence, R. I.*

Your editorial, "Putting Warmth and Vitality into a Cold and Lifeless Budget," should be worth more than the price of a year's subscription to the Ways and Means Committee of any church.—*Mrs. Robert W. Caldwell, St. Louis, Mo.*

Let me congratulate you on the fine issues of MISSIONS you have been giving us. I appreciate every article printed. You are making the magazine a credit to the Baptist denomination. Subscribers everywhere are proud of MISSIONS. During my summers in Northfield I hear frequently the praises of those who are fed on missionary items from the magazine.—*Rev. J. L. Peacock, Tarboro, N. C.*

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Pruning the Tree

A CARTOON BY CHARLES A. WELLS

SUCCESSFUL fruit-bearing is the result of growth that is directed and controlled. To allow a tree to expand in unrestrained luxuriance of foliage does not mean abundant fruitage. Instead, it will more likely mean a sapping of strength and vitality to support over-expanding branches and leaves.

Thus trees must be pruned and directed in their growth. Some branches must be removed so that others may be strengthened. This is the law and practice of fruit-bearing.

But that does not mean chop the tree down!

In the interests of pruning, some husbandmen of the world Christian program are unwittingly whacking at the very roots of the tree. They want the shape and form of the tree to be changed and they are cutting down the tree to do it.

Like a growing tree, the world Christian program must experience many changes. The life of the tree and the quality of its fruit depend on the intelligence and the spirit of those who swing the constructive blades of criticism.

They either prune or they destroy.—CHARLES A. WELLS.

As one who for a third of a century has studied exhaustively our missionary magazine from its beginning, I feel perhaps qualified to pronounce judgment to the effect that MISSIONS is maintaining the *progressive* excellence

of its record in all previous years. It makes me think of an old hymn, whose single line comes (perhaps not accurately) to me, "New graces ever gaining."—*Rev. Augustine S. Carman, San Diego, Cal.*



LEFT: A railroad station on the way to Mexico City. The women with baskets have food for sale.

See page 456

RIGHT: A well dressed Mexican señor and señora. They are of mixed Spanish and Aztec descent, whereas the people at the station are of almost pure Indian origin

BELOW: An enchanting view of Mexico's famed volcano, Mount Popocatepetl



The two pictures below set forth vividly the contrast in Mexican scenery. The upper photograph was taken in the desert from the rear platform of the train. The lower picture shows the majestic mountain known as The Sleeping Woman. The desert temperature was above the century mark. The mountain temperature was down in the refreshing seventies

YESTERDAY AND TODAY IN MEXICO

See pages 456-462

The donkey is the patient and long-suffering beast of burden in Mexico. He has to carry everything from alcoholic liquor to farm produce, bricks and other heavy building materials



MISSIONS

VOL. 26, NO. 8



OCTOBER, 1935

Church and State in Mexico



HE past summer witnessed another attempt to involve the United States Government in the present religious situation in Mexico. A petition calling for an inquiry and signed by 242 members of Congress was presented to the President. It seems strange that this should have been drawn up precisely when a moderating policy by the Mexican Government seemed to be under way. The decree prohibiting the circulation of religious literature through the mails had just been rescinded and it was reported that an amnesty was to be granted to Mexicans in exile. Presumably this meant that priests who had fled the country would be permitted to return. Moreover statements in the petition had apparently been based on incomplete data. It was claimed that in 14 states in the Republic of Mexico "no minister of religion, Christian or Jewish, is permitted to exercise his sacred functions," whereas the Editor was informed while in Mexico that only three states were prohibiting all religious services in their areas.

Most naïve was the Congressmen's concern over the religious status of Americans in Mexico and facilities available to them for divine worship. One could fondly wish that Americans would themselves show more concern over religion and its expression in their lives. Regrettably the exact opposite is true. They seem to be most indifferent. Out of a total population of 2,500 Americans in Mexico City, it is said that hardly more than 50 attend the American church.

The question therefore arises as to whether this petition to the President was prompted by genuine anxiety over religious liberty, or whether other considerations were back of it and other

influences sponsored it, even though it was declared that two-thirds of the 242 signatures represented Jewish and non-Catholic faiths. Perhaps the President was aware of such implications. His reply was a simple statement that he was "in sympathy with all who make it clear that the American people and their government believe in freedom of religious worship not only in the United States but also in other nations." To that statement Northern Baptists will give hearty assent. As Dr. George W. Truett voiced it at Colorado Springs, "Our contention for religious liberty is not alone for ourselves but also for all others as well—Catholics, Jews, even infidels, for we would force no man into religious faith, but rather seek in love to show him the way to Christ."

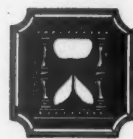
The way is open to do that in Mexico. In spite of restrictions in general and of absolute prohibitions in specific areas, in the main there is freedom of religious worship in Mexico. The article on pages 456-462 makes that clear. Unless something emerges of a decidedly more radical nature that looks toward total suppression of religion, the United States should do nothing that might jeopardize friendly relations with Mexico.

Fortunately the Congressmen who called on the President recognized this. They declared themselves as "unalterably opposed to any semblance of interference or intervention in Mexico." It is true of any group and especially true of governments that they become more fixed in their positions as they are called upon to defend their policies. It is therefore the part of wisdom to leave Mexico alone as she works out a policy of relations between Church and State, and thereby avoid even the appearance of outside pressure.



The World Today

Current Events of Missionary Interest



The Cathedral in Mexico City as viewed by night from the Palace of the President across the Plaza. Work was started in 1573 and completed in 1688



In the chapel on the right, built in 1525 of stones from an ancient Aztec Temple, the priests are said to have hidden a chalice worth more than \$300,000

Japan Will Count 70,000,000 People in a Single Day

CAN you imagine a census of 70,000,000 people being taken and completed, all within a single day? That is the task which Japan will undertake on the first day of October. Promptly at midnight of September 30th nearly 100,000 census takers will mobilize, each in his or her assigned village, town, city, or rural district and at dawn begin the work of entering every household in the Japanese Empire. It will be the official decennial census.

Ten years ago Japan's population slightly exceeded 60,000,000. Since each year has brought an increase of about 1,000,000 it is expected that the October census will show Japan's population in excess of 70,000,000. The count will record another 30,000,000 living in Korea, Formosa, and smaller islands, mandates and possessions of the Japanese Empire. If to this should be added the 35,000,000 people in Manchukuo, nominally an independent state but actually under the control of the Mikado's government, it would bring the total number of people whose welfare and destiny is determined by Tokio to approximately 135,000,000, or about equal to that of the United States and its possessions.

We do not know whether Japan's official census inquiry includes religion. If it does, it will reveal that of this immense population only an exceedingly small fraction profess to be Christians. And yet many Americans seem to have the notion that the task of Christianity is almost completed.

Up Goes Silver in America and Down Goes Student Enrolment in China

THE present high price of silver is affecting Baptist missions in China. Prof. K. G. Hobart of the Baptist Academy in Swatow reports that enrolment, now less than 100 students, shows a marked decrease. As explanation he writes:

This is due to the fact that all tuition fees must now be paid in silver rather than local paper currency which has depreciated about 13%. The reason for this is that hundreds of thousands of Chinese silver dollars have been smuggled out of Swatow to Hong Kong for shipment to the United States as a result of President Roosevelt's silver buying policy. We also have to meet the competition of government-controlled and privately maintained schools. Although inferior in standards and moral influence than our own, they operate on lower tuition fees. Next term we may be compelled to accept local currency in payment of tuition fees.

Thus the silver buying program of the Government in Washington reaches out its long arm to remote South China and determines the number of boys who shall have a Christian education.

Equal Rights for Women Where the Sultan Had His Harem

THE recent meeting in Istanbul (formerly Constantinople) of the International Alliance of Women for Suffrage and Equal Citizenship, marked

another milestone in the upward progress of womanhood in the countries of the Orient. Such a gathering would have been unthinkable in the years when the Sultan ruled Turkey with an iron hand and women were regarded as fit only for a harem. The old Sultan would have been horrified could he have seen the Governor of Istanbul actually open the Congress and bestow the Turkish Government's official blessing on its proceedings. Press reports stated that nowhere would the convention have received a "warmer welcome than was extended by both the government and the women of Turkey."

The 500th Anniversary of a Famous Church

BAPTISTS who went to Stockholm for the Baptist World Congress in 1923, will recall the impressive service in the Cathedral at Upsala. At the invitation of Archbishop Soderblom, the Con-

gress held its Sunday afternoon session there with the late Dr. J. H. Shakespear preaching the sermon. (See MISSIONS, October, 1923, page 522.) This historic church recently celebrated its 500th anniversary. Following the formal service in which the present Archbishop, who succeeded Dr. Soderblom on his death in 1932, was robed in the same crimson velvet vestments worn by his predecessor five centuries ago, an anniversary dinner was served in the Archbishop's house at which the King of Sweden was guest of honor. The Cathedral stands on the site of an ancient Viking temple in which sacrifices were made to the gods of Norse mythology. Although the great edifice was started in the year 1270, it was not completed until the summer of 1435. It was built largely by masons hired from France which accounts for its French Gothic twin tower style of architecture. Several Swedish kings, church dignitaries and the theologian Swedenborg are buried here.



*the Lutheran Cathedral
Upsala, Sweden. It
recently celebrated its
500th anniversary*

*Nearly 1,000 Baptists
from America visited
it in 1923 during the
Baptist World Congress*

Remarkable Remarks

THE PEOPLE OF THE UNITED STATES are twisted on what constitutes satisfactory rewards for services. Every time a well-known movie actress winks an eyelash she gets more money than most preachers do for a whole year's work.—*Bishop Titus Lowe.*



TODAY WE LIVE TOO FAST and think too fast. We are in too much of a rush to find time for serenity, radiance and joy. Too rarely do we see faces that have the stillness of hushed water.—*C. A. Barbour.*

THE STRENGTH OF A NATION lies in the spiritual and physical fiber of the family.—*Cardinal Hayes.*



GREAT AS IS THE POWER OF GOD, He cannot work in a vacuum or with empty minds or with hearts filled with prejudice.—*James Moffatt.*



THE ONE AND ONLY AGENCY that can lift civilization from the rocks on which it is being wrecked is the religion of Jesus Christ.—*George W. Truett.*

Yesterday and Today in Mexico

A travel narrative of a visit to Mexico by the Editor and Dr. J. H. Rushbrooke following the Northern Baptist Convention at Colorado Springs, and impressions of present religious conditions

By WILLIAM B. LIPPARD

THE dining car on the Mexican railway was oppressively, wiltingly hot. It was late in June and we were traveling through the Mexican desert. All cars had not yet been air-conditioned as in the United States. At each station scores of people of all ages offered for sale fruit, rice, eggs, tortillas, fried chicken and various other food concoctions. In spite of its heat, Dr. J. H. Rushbrooke and I preferred the dining car. We had just finished a simple evening meal of omelette, toast and tea. What Englishman is ever without his tea? When the waiter brought the check, I noticed that 10 per cent had been added to the modest total. So I enquired as to the reason.

"It is for the Mexican Revolution," was the waiter's reply.

The famous Aztec astronomical calendar stone. It is housed in the National Museum in Mexico City



LEFT: A wayside cathedral with Mount Popocatepetl

BELOW: A fine type of Indian in Mexico, direct descendant from the Aztecs



Thus the genial Secretary of the Baptist World Alliance and the Editor of MISSIONS, fellow-travelers on a trip into Mexico immediately following the Colorado Springs Convention, were compulsory contributors to the budget of the National Revolutionary Party, or rather to the vast socialistic, cultural, anti-religious upheaval in Mexico known as "The Revolution." It is no longer a violent, bloody revolution as such movements usually are. Nevertheless, it is real, transforming, all-pervasive. As summarized by Prof. Eduard C. Lindeman, the people of Mexico are "striving heroically to rid themselves of the tyranny of a powerful land-owning class, to shake off the shackles of an equally powerful and reactionary church, and to free themselves from the bondage of foreign capitalists."

Back in boyhood days I read a story about ancient Mexico written by Kirk Munroe, in his time a popular writer of stories for boys. It dealt with the Spanish Conquest. In an early chapter it pictured a human sacrifice to the Aztec God of War. Although fiction, the story was based on fact. A paragraph from that scene follows:

In the center towered the great temple, a lofty pyramid rising in five terraces which were gained by as many flights of stairs. On top was a shrine sheltering a hideous image of the God of War and in front of it a bloody altar on which was laid daily the offerings of human hearts torn from living bodies. Suddenly the fierce figure of Topil, Chief Priest, sprang to the platform and snatching the dread knife of sacrifice from his girdle, bent over the victim prostrate across the circular stone. The next moment he rose and with a savage cry of triumph held aloft the victim's heart.

And now, more than 30 years after reading that story, I found myself standing with grim fascination in front of the huge sacrificial stone. It is housed in the National Museum in Mexico City. It is an immense circular monolith, four feet thick and ten feet in diameter, richly carved, blackened from exposure to the tropical sun that for centuries had dried up its drenchings of human blood. In its center is a bowl-shaped depression from which a chiselled groove slopes like a drain to the outer edge. As I stood in quiet contemplation before this majestic but gruesome relic of human sacrifice, I wondered how many hundreds of thousands of victims had died on

this stone, their hearts torn out by the priest's flashing knife. On the previous day I had visited the mighty pyramid from whose flat summit the stone had been carried to the museum.

Then rapidly I reviewed in mind the events of the intervening centuries. They included the ruthless Spanish Conquest with its wholesale massacres of men, women and children. By auto Dr. Rushbrooke and I had traveled with Dr. F. L. Meadows, medical missionary in Puebla, in the picturesque valley through which the army of Cortez marched to Mexico City when Montezuma was on the Aztec throne. The road took us past the town of Cholulu which Cortez had destroyed. He butchered every inhabitant. Cortez had brought with him the Roman Catholic Church and its notorious Inquisition. For 400 years this Church has controlled the souls of the Mexican people. Then came the long struggle for independence from Spain. How strange that it

BELOW: Dr. J. H. Rushbrooke and Pastor J. P. Ruiz of Puebla in front of the Puebla Church. Note the sign indicating government ownership of the property

BELOW: Mexican Baptists entering the First Baptist Church in Puebla. RIGHT: Mexican Roman Catholics leaving the church in Citlaltepec



should have been begun in 1810 by a Roman Catholic priest named Hidalgo, the George Washington of Mexico. The Church, always a foe of liberty, excommunicated him, while the Government of Spain executed him. But freedom was eventually secured and a republic established, but not without continued opposition from the Church and the ruling classes, interspersed by a war with the United States and a misguided effort in 1864 to establish an empire under Prince Maximilian, puppet of Napoleon, who was executed by a firing squad three years later. His palace is today one of Mexico's show places and is visited by all tourists. Then followed years of exploitation by foreign capital which drained the land of its oil, blasted the mountains for their silver, and with cheap Indian labor, almost slavery, exhausted other natural resources in order to enrich the investors in foreign lands. It is a long, sorry story of political conquest, cultural oppression, spiritual domination, capitalistic exploitation. All this passed rapidly through my mind as I gazed at the sacrificial stone and recalled the words of the waiter in the dining car across the desert.

That was the Mexico of yesterday.

Today Mexico is a land of tremendous contrasts. Along well-constructed highways, speedy automobiles overtake slow-moving trains of pack mules carrying charcoal, or grain, or pulque (native alcoholic liquor) to market. Out in the fields yoked oxen drag the plow just as they did in Montezuma's time, while close by tractors and high-powered trucks testify to the steady encroachment of the machine civilization from across the Rio Grande River. Vast stretches of flat, desert country, arid and barren, are offset by towering, picturesque mountain peaks. The best known are Popocatepetl volcano and majestic Sleeping Woman, so named because the summit with its snowy contour resembles a reclining woman asleep.

There is terrific contrast between wealth and poverty as evidenced by palatial homes, lovely gardens, well-dressed señors and señoras, high-class shops, and the squalid mud huts, the ugly yards, the poverty-stricken Indians in the mountain villages, and the cheap congested markets in the smaller towns. All along our journey, at nearly every railroad station, ragged children or

emaciated Indian mothers with infants in arms came begging for money. Scores of hungry dogs gathered under the train windows waiting for morsels to be tossed out. After centuries of domination by Spain and the ruling classes who succeeded the Spaniards, there is appalling poverty in Mexico. Late one evening as I took a walk in the vicinity of our hotel, in the course of three blocks I came upon two Mexican men and one woman huddled up on the sidewalks sound asleep. In the high altitude of Mexico City the night was cool and I wore an overcoat; yet they had no covering other than their ragged clothes. The woman lay asleep almost in front of the gate in the high wall that surrounded a palatial Mexican home. Two lonesome dogs were slinking up the street. Instantly I realized that if this had been a man at my feet, I would have had before me a 20th century Mexican illustration of the Master's parable of the rich man and Lazarus.

Today this poverty-stricken but wealthy, this exploited but potentially rich Mexico is in the throes of a socialistic revolution. Of its various ramifications I can write only briefly, for my chief interest in going to Mexico at this time was the religious situation. The Revolution started with two chief aims, the redistribution of land, and universal education. A third aim emerged later, namely, liberation from the Roman Catholic Church. This gradually developed into a campaign against all religion.

In 1929, pre-depression peak year of world prosperity, the per capita income per year for the Mexican people was only \$36, as compared with \$88 for Cuba, \$159 for Uruguay, \$216 for Argentina and \$657 for the United States. As late as 1930 more than one-third of all the land in Mexico was owned by less than 2,000 people. If to that is added the enormous real estate owned by the Roman Catholic Church, which at one time amounted to more than one-half of all the valuable properties in Mexico, it will readily be seen how little land was actually available to the common people. To adjust this inequitable land distribution the Government's program provides for taking away the land from those who have much and in giving it back to the Indians who have none. The argument for this confiscatory process is that the land was forcibly taken from the Indians by the Spaniards 400 years ago and

is now being given back to the descendants of the original owners. This program has made such progress that by the end of 1934 about 21,650,000 acres had been given back to the Indians.

In education one of the chief purposes of the Revolution is to free Mexico from control by the Church which for four centuries controlled all education and yet really educated only a fraction of the population. All education is now "a social service controlled by the Government." Socialistic teaching is mandatory. Private schools may be operated under license, but only when "socialistic teaching and the exclusion of religious preaching is clearly guaranteed." Moreover, such schools must not be under the auspices directly or indirectly "for the purpose of propaganda of any religious creed." Their faculties must consist of "teachers who are not ministers of religion." These and other stipulations too numerous to mention in detail have forced the discontinuance of all primary and secondary mission schools. In carrying out its educational program and to overcome the high illiteracy, even now 50 per cent, the Government is pushing an ambitious school-building program. By the end of 1940 it is scheduled to have 12,000 new schools.

Other socialistic aspects of the Revolution include labor laws, regulations concerning wages and hours of labor for women and children, and full authority for the State "to intervene directly or indirectly to the end that every individual in the Republic of Mexico will be able to exercise his right to work."

The present anti-religion movement in Mexico did not originate with the present Revolution, but was inherited by it. Back in 1857 the Constitution separated Church and State, and laws were passed to restrict the activities and to limit the power of the Church, but these were never enforced. The coming of the present Revolution released a long pent-up feeling against the Roman Catholic Church and brought about a rigid enforcement of the Constitution's provisions concerning religion. Now religion is under rigid control. Convents and monasteries are not allowed. All churches and other properties have become the property of the Government. They are now merely loaned to the congregations. In each state the number of churches is limited to a certain proportion to population, arbitrarily and

therefore often unfairly determined by each state legislature. The number of priests is similarly restricted. Dr. Charles S. Macfarland estimates that only 230 priests are now serving as compared with 4,493 several years ago. All Protestant ministers and Catholic priests must be registered. They can serve only in churches for which they have registered. Not all have obeyed the law. The Catholic Apostolic Delegate is reported to have said that 2,700 priests now live in hiding in the mountains, cities and villages, fed secretly by the people. Ministers may not vote nor hold public office. In some states they are heavily taxed. They must not criticize the laws of the country nor hold political meetings in churches. They must in all cases be native-born Mexicans. No foreigners may hereafter enter Mexico for religious purposes.

I found several interesting parallels between the Roman Catholic Church in Mexico and the Greek Orthodox Church in Russia, based on my visit to Russia in 1930.

In Russia the Church had been allied with Czarism. It exercised powerful political control. In Mexico the Church was allied with Spain, opposed independence, excommunicated the independence leader Hidalgo, and supported the brief Maximilian Empire. And the political power of the clergy in Mexico is one of the Government's chief indictments against the Church.

In Russia the Church had amassed colossal wealth. It had done likewise in Mexico. It was rich even beyond the dreams of the Spanish Conquerors. Immense sums, contributed out of the poverty of the people, were spent in erecting Mexico's many beautiful and imposing cathedrals. One that I visited had almost the entire surface of its richly ornate walls covered with pure gold leaf. It must have cost a fortune. In Ernest Gruening's book, *Mexico and Its Heritage*, appear two striking paragraphs descriptive of the wealth of the Mexican Church:

The consecration of the archbishop was very superb. The quantity of jewels on the dresses of the bishops and priests, and on the holy vessel was enormous. The bishops were arrayed in white velvet and gold and the mitres were literally covered with diamonds. The gold candlesticks and the gold basins for holy water and the gold incensories reminded one of the description of the temple of Solomon.

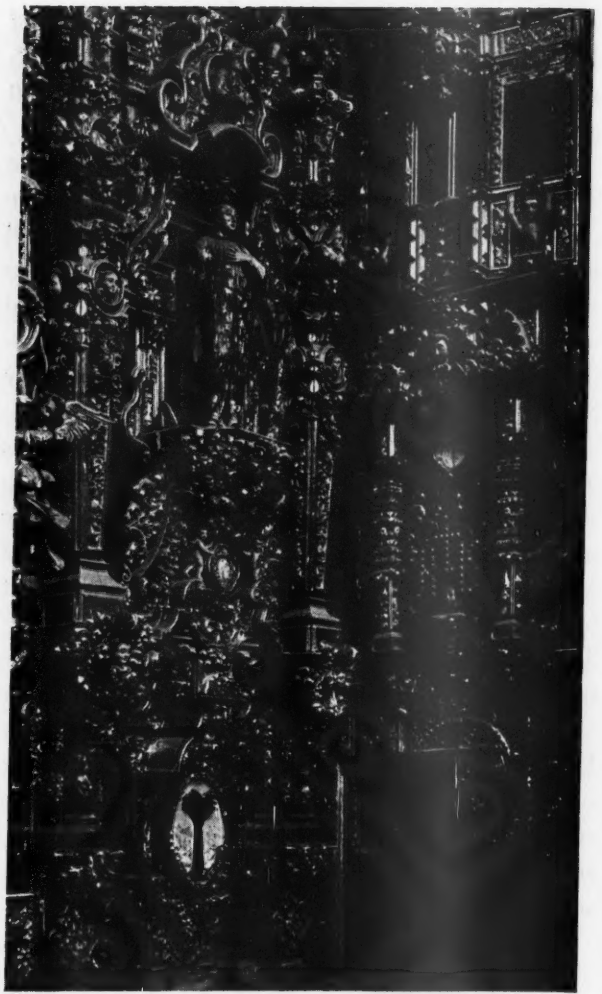
On Palm Sunday the whole cathedral presented the appearance of a forest of palm trees and under each tree a half-naked Indian, with long, matted, dirty black hair, his rags clinging together with wonderful pertinacity.

In Russia the Church had no social program for the uplift of the masses. All it gave them was its rituals and ceremonies and promise of life hereafter. It was so in Mexico. In spite of the fact that the Church had controlled education for 300 years, up to 1826 only one-half of one per cent of the people could read and write. And today 50 per cent are still illiterate. The Government program in education is the natural result of the failure of the Church to meet the cultural and social needs of the people.

In Russia the Communists charged the Church with having fostered superstition. In Mexico superstition has likewise been encouraged. A Mexican authority in ethnology states that "the Catholicism of the Indians is nothing more than the form assumed by Aztec idolatry. The Catholicism of the land workers is a persistence of medieval superstition." And according to Methodist Bishop George A. Miller:

The new religion retained and tolerated most of the characteristics of the old, with merely a change in names. So the Indians made no resistance to baptism. As nothing else was required, it was soon evident that the easiest way to escape the ruthless barbarity of the Spanish conquerors was to become a "convert" to the Spanish religion.

Late one afternoon Dr. Rushbrooke and I entered one of the many cathedrals. No priest was to be seen, for it happened to be one of the numerous churches from which priests had been barred. Over at one side was a little chapel. Kneeling on the stone floor was an Indian. His lips were muttering a prayer, but his countenance reflected dire despair. He was gazing fixedly at a huge crucifix in front of him. His arms were outstretched like those of the figure on the cross. Silently we observed him for a few moments and then silently we withdrew. How long he had been on the floor with his arms in such painful position we did not know. How much longer he remained after we departed is likewise unknown. Here was simple, blind faith, but regrettably



The wealth of the Roman Catholic Church in Mexico may be surmised from this picture of an ornate interior of a cathedral whose walls are covered with gold leaf

mixed with such superstition as to have little transforming power in life.

In Russia the trend toward atheism is the reaction from such superstition. It is the opposite swing of the pendulum. In Mexico a similar trend is evident. In fact, a new word has been coined in Mexico to describe the process. The Government's anti-church program has as its purpose, to "defanaticize" the people.

This anti-religion campaign has thus far hampered Protestant work very little. Among Baptists there is notable progress. Last year they reported the largest additions to church membership in their history. To be sure, all their churches have been taken over by the Government and a sign to that effect appears on every building. All Baptist pastors have registered and they can now conduct services only in the

churches where they registered. But cottage prayer meetings and meetings not of a formal religious type are permitted. Moreover, laymen may speak anywhere and at any time. Hence a remarkable opportunity is now open for the development of strong Christian lay leadership. Paradoxically as it seems, the new laws are really beneficial to Baptists in that they are permitted the same number of churches as other faiths. In Mexico City they may have 25 churches, whereas they have only one. Were funds and trained Mexican preachers available, 24 new Baptist churches could be promptly established in Mexico City.

There is no limit whatever on church attendance. Crowded churches greeted us at the three places where we spoke. In Mexico City the First Baptist Church was filled even to the Sunday school room at the side. The well-trained chorus choir was accompanied at the piano by its Catholic Choir Director. His masterly doubling of bass chords and his brilliant arpeggio flourishes would have delighted any music lover. It was fascinating to observe his dexterous fingers glide up and down the keyboard. Now and then his right hand would direct the choir while his left hand continued playing. A score of strikingly

beautiful señoritas comprised the female members of the choir. On the wall above the pulpit were the words from the Book of Revelations, "Se fiel hast a la muerte y yo te dare la corona de la vida." At once I recognized the Hindenburg funeral text. (See MISSIONS, November, 1934, page 523.) Here was both a text and a starting point for my talk to the congregation. Dr. Rushbrooke followed with a fine statement about the Baptist World Alliance and its growing influence around the world. Pastor Ojeda preached a brief but vigorous sermon at the close.

A similarly large and attentive congregation greeted us in Puebla where Baptists are now allowed to have two churches, the same as the Catholics who had 56 churches formerly. Baptists have only the one church in this ancient city, but it is a flourishing one and in charge of Pastor J. P. Ruiz whose thrilling adventures were told in MISSIONS eight months ago. (See MISSIONS, February, 1935, page 83.)

The most interesting service we attended was that in a remote mountain village some 50 miles from Puebla. Dr. F. L. Meadows, well-known medical missionary who shares responsibility for the work of the Hospital Latino-Americano at Puebla with Dr. C. D. Dawson, drove us in his



Dr. J. H. Rushbrooke and the Editor with the congregation of the little Indian church in the mountains. See next page. The man at the extreme left is the only deacon. He delivered a brief speech of welcome

car. How it survived the bouncing and jostling which the rough road inflicted on it will remain a miracle. Two bright young nurses from the hospital accompanied us. They were the choir!

After a two-hour ride that can be better imagined than described, we arrived at the village in the midst of a Catholic feast day. It seemed as if the entire village had turned out to celebrate in the public square. Bells tolled, a band played, men shot firecrackers, while two Indians beat the ancient Aztec tom-toms just as they were beat centuries before. In spite of this competition we found the Baptist chapel, a one-room building 15 by 30 feet in size, well filled with a group of about 50 brown-skinned Indians of the most primitive type. All ages from infants in arms to venerable old men were present. Besides these were Dr. Rushbrooke and myself, Dr. Meadows, the pastor, the two nurses and about 167 flies from the adjoining cattle shed. Throughout the service they flitted from the top of Dr. Rushbrooke's head to my own, and back again. I longed for a can of flit to put an end to their flitting. In the yard outside an ass brayed; now and then a pig grunted; a baby lamb bleated for its mother tied in an enclosure; and a score of chickens made their presence known as they know how to do. But we were oblivious of all these distracting things. We saw only 50 Indians, descendants of the ancient Aztecs, who had come to this simple, humble New Testament type of church service because they were hungry for the Word of God which one of Dr. Meadows' student pastors expounded to them. They were eager to know the way of life that has been revealed in Jesus Christ. How appreciatively they listened to the greetings of Northern Baptists which I brought them. How gladly they heard Dr. Rushbrooke tell them that although they were few in numbers and perhaps felt themselves insignificant and alone and far off the beaten highways of the world's life, nevertheless they were a part of the mighty Baptist world fellowship.

From these three church services we came away with the conviction that these people have the Spirit of God. And where the Spirit of God is there is liberty, regardless of the restrictions of men, the regulation of states, the opposition of hierarchies, or the prohibitions of officials.

Based on such a brief visit in Mexico it would be presumptuous to venture predictions or to draw any general conclusions. However, a few concluding observations may be in order: (1) The present anti-religion policy is not uniform throughout the country. It varies in different states and is dependent on local enforcement and on the character and religious convictions of the state governors. In most states religion is unhampered in any way; in a few it is rigidly suppressed with churches closed and priests banished. (2) The movement appears to be anti-Roman Catholic Church rather than anti-religion, and even then not so much against the Church as a religious institution but as an ecclesiastical political system. (3) A moderating tendency is setting in. Public opinion outside Mexico may be responsible. (4) Protestantism, although subject to all the restrictions and compelled to conform to the laws, is not in danger of extinction. On the contrary, evangelical Christianity by proclaiming a pure and vital Christian faith, by developing strong lay leadership, by modifying its method of approach to the people, seems to face a new and more glorious future.

On our return from the mountain trip Dr. Meadows and I stopped at a wayside cathedral. The usual number of men, women, children were inside standing, kneeling, or bowing in reverence. A moment or two we paused to gaze at the scene, always impressive, and then quietly we left. As we passed out we noticed near the door a long glass coffin in which lay an image of Christ as He must have looked when removed from the Cross. The crown of thorns was still on the brow and the face was covered with blood. The nails in hands and feet had left gaping, bleeding holes. The terrible spear thrust in the side had left a gruesome wound. In silence we contemplated what was before us and then Dr. Meadows spoke: "What this country and its National Revolutionary Party need," said he, "is not a dead Christ encased in a glass coffin, but a living Christ enthroned in the hearts of its people."

He spoke truly. And to give the people of Mexico a living Christ in spite of today's restrictions and anti-religious influences is for His followers a high privilege, a Christian obligation, and a promiscuous opportunity.

FACTS AND FOLKS

Airplane travel service, safe and inexpensive, is now available in Belgian Congo and Dr. P. H. J. Lerrigo made good use of it during his visit to the Congo mission. (See MISSIONS, June, 1935, page 347.) He sailed from Matadi on August 1 for England and after several conferences in the British Isles he will return to New York about the time this issue reaches its subscribers.



For the first time a Filipino has been honored with the degree of Doctor of Divinity. At its 1935 commencement Central Philippine College (Baptist) conferred this degree on Rev. Enrique C. Sobrepena, pastor of the United Church in Manila. It was the first time any Protestant institution in the Philippines had conferred the degree and the first time a Filipino had been the recipient. Dr. Sobrepena is the founder of the Philippine Christian Youth Movement, Moderator of the United Evangelical Church, distinguished writer and author, professor of philosophy and religion in Manila Uni-

News brevities reported from all over the world

versity, and secretary of the Philippine Committee of Christian Education. President Stuart's citation stated that the degree was conferred "in recognition of outstanding leadership in the field of Evangelical Christianity."



Shanghai University in June had the pleasure of a visit by Mrs. Mary Breaker Baker whose father, Dr. Manly J. Breaker, was for many years Secretary of Missions in Missouri. At his death in 1908 the Baptists of Missouri raised a memorial fund and erected Breaker Memorial Hall, one of the early buildings on the campus. This building has housed the assembly hall, has been used also as the college chapel. Every seat was occupied when the daughter of the man in whose memory the building stands, addressed the students.



Church Invigorator Earle D. Sims finished his work at Lodge

Grass and Wyola, Montana, in July. After a brief vacation he began work in Castleford, Idaho, in August. During the 18 months he spent at Wyola, he built the church edifice, organized all departments, and added 89 people to the church membership by baptism. (See MISSIONS, September 1935, page 407.)



Baptists in Norway celebrated in Oslo, on June 21-25, their 75th anniversary. Dr. W. O. Lewis, European representative of the Foreign Mission Society, was a fraternal delegate of Northern Baptists.



Columbia University in New York, at its Commencement in June, conferred the degree of Doctor of Education on George D. Josif, missionary in Burma since 1919. He and his family was in America on furlough during the past year and Dr. Josif took graduate studies at Columbia. They returned to Burma in September where Dr. Josif is now serving as Director of Education for the entire Burma mission.

Earle D. Sims just before he departed from Wyola, Montana, and began work in Castleford, Idaho



The boxes are packed with his tools, carpenter's overalls, stereopticon slides and other equipment

A BURMA JUNGLE TOUR WITH MY DOG

BY GERTRUDE R. ANDERSON

See pages 465-469

Typical river scene on the journey described by Miss Anderson. To the left and right are women from the interior jungle country



LEFT CENTER: *A glimpse of the towering rocks. See page 467*

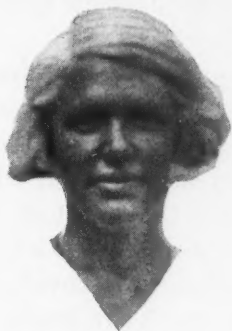
RIGHT CENTER: *Smooth sailing on the Tenasserim River. See page 465*

BOTTOM: *The Christian Endeavor Choir at Te Po Ta. See page 467*



After more than 100 years of Christian missions, Burma still has vast sections where white people have never been seen

A Burma Jungle Tour With My Dog



Equipped with a water bottle, a little medicine, a change of clothes and a bathing suit, and accompanied only by her dog, the daughter of Prof. Frederick L. Anderson makes a jungle tour in a remote section of southeastern Burma and visits villages that had never before seen a white woman

By GERTRUDE R. ANDERSON

NOTE—MISSIONS regrets that space limitations made it necessary to reduce this interesting narrative to about two-thirds of its original length. Deletions included descriptive passages about several other villages visited by Miss Anderson on this tour.—ED.

SOON after I was transferred to Tavoy, the pastor of the town church located on a map all the churches in the district. I decided to visit the farthest churches first, as those nearest Tavoy could be reached at any time.

So I left Tavoy on a little launch for the sea. I took with me Sunday school lesson pictures given by churches at home, tracts in the Karen language, topics for women's meetings and young people's societies, leaflets, also my pine tree cot which is the joy of my life, bedding, a change of clothes, bathing suit, my water canteen which is much better than a thermos bottle for the jungle because warm water gets cold in it if you keep the outside cover wet, medicine, a candle-stick, and my toilet articles. I also took books to read and my dog, Fearless Felix, a bull terrier spaniel.

That night I slept on the launch. About six in the morning the S.S. *Sir Harvey Adamson* came along, a real steamer, about 7,000 tons, which was to take me to Mergui, down the coast south of Tavoy. I had a very pleasant trip down, and reached Mergui at six o'clock in the evening. It is an island like Singapore, and its

harbor is made by another island which stands between it and the sea. In the harbor I saw some sea gypsies. They are Silones, a prehistoric race of Burma, who are related to some of the people of Java and Borneo. They were pushed out when the Burmans and Karens came into Burma at least 2,000 years ago. They live by selling fish to Mergui.

The next morning I journeyed up the Tenasserim River in a very small launch. The captain was a Mohammedan and the passengers were Burmans and Indians and Chinese. They sat all over the deck, but they gave me a deck chair on payment of a little extra. They put it up right behind the steering wheel and I tied Felix to the chair leg. On the way we stopped at small islands. We trailed a row boat. When any passenger wanted to get off, he got into the boat and was rowed as near the shore as he could get. Then he leaped into the water with all his clothes on and his baggage on his shoulders. The landing place was usually no wharf but just a mud bank somewhere near a village hidden by the trees. Sometimes the mud was three feet deep. If anyone wanted to board the boat he ran down the bank through the mud and water and was brought to the steamer. Meanwhile the steamer had not anchored but had just circled around and picked the row boat up again.

When we got into the river the scenery was very lovely. The stream was about as wide as

the Hudson below West Point, and the scenery looked like it, too. The river is more beautiful than the Hudson and it looks like what the Hudson must have been when the white people first came. Of course the trees are different, and there are bamboos and palm trees and other trees not seen at home, but the effect is the same.

About noon we turned into a creek and half an hour later we reached Sin Din. There was a floating wharf here. I got off and some Burmans carried my things up the bank. They put them in a Chinese general store and tea shop where I sat down to have tea. Just as it came, the Burmese people there came in and said the whole village of Zawe, three miles away, was coming. Sure enough, around the turn of the road came older people and a large swarm of school children. Baptists have a mission school in Zawe. They carried my things and we walked through the heat on a sandy road for about an hour when we reached the village. The church there is only about seven years old. Two deacons are carrying on the church services. The young pastor is at the seminary. The deacons are very sincere and enthusiastic men though with only enough education to read a little.

That evening we walked about a quarter of a mile and across a small stream on a big log. Felix fell off and was nearly drowned in the mud.

The stream used to be clean, but it has been spoiled by mud from washings in the tin mine about three miles above it. The meeting was in the school building. It is a one-room bamboo building about as big as an ordinary district school, built up on stilts. The meeting began with a concert. All Karen people can sing. That is the way non-Christian people are interested in coming. We had all sorts of solos, quartets and choruses, mostly English evangelistic hymns translated into Karen.

In my talk I spoke about separation from India and the new constitution and what the Karens could do in the new Burma, if only there were leaders enough. Then I talked about education and what a pity it was that most of the parents in the village sent their children to school only one year when the government provided a free school right in the village with five grades in it. Then I talked about how Christianity helped the Karens to be so much more useful and happy, while spirit worship filled their lives with fear and superstition and kept them from becoming new people. There were about 75 people there and more than half were non-Christians. Many had come out of curiosity for they had never before seen a white woman.

The next day was Sunday. The Christians had an early morning prayer meeting, and then a

RIGHT: An outline map of Burma showing the location of Tavoy and of Tenasserim in the extreme lower right corner. Note the proximity of Tenasserim to Siam



BELOW: Native jungle homes where Christianity has not yet penetrated in Burma. By contrast note the picture on the left where the gospel has left its impact





A crowd of passengers waiting for the river steamer

preaching service. Some of the people came to see me in between times. Po Kwe, a home mission evangelist, led the meeting. I talked about how we find God in nature, in the Bible, in Jesus Christ and in our hearts, and then what we need to do about it. Then we asked those not already Christians who believed to stand. Many had been preached to and talked to before. About 25 stood. They stayed afterward and we prayed with them. That afternoon we had a consecration service for Christians to which many non-Christians came. We read the church covenant together. Then they took me visiting the homes and we had a prayer in each home. I gave each family one of the pictures and they put them on the walls. There are no pictures of any kind in any house but the teacher's house.

Monday morning I got up early and put my belongings in a cart which had come from a village 15 miles away, called Te Po Ta. An elder came from that village and a man named Mg Bu. He had been a preacher and had gone into business. He now is helping the religious work in the village. He earns his living by farming, and he gets things from Rev. B. C. Case at the Pynmana Agricultural School (see MISSIONS,

October, 1930), to try better methods with the people. The people all like him very well. We walked, the two men and I, through lovely jungle, in the misty early morning about ten miles, wading through many streams.

They make a point of receiving people well in Te Po Ta. As we neared the bank they fired a gun. On the shore was a choir which sang a welcome. We went up to the house where I was to stay and another choir sang another welcome. Then to my surprise, when we got upstairs in the house there was still another choir. It consisted of old ladies who sang very nicely. When I sat down to a luncheon of rice and Karen curry, they burst into song again, saying they thought music was nice with meals. This is a very old village, and the church was founded more than 50 years ago.

That afternoon we had a grand talk with the elders about cattle diseases, and growing tomatoes and cabbages, and village health and current events and all sorts of things.

Towards sunset they took me out in the fields to see the rocks they like so much. They are limestone rocks stuck right up in the plain with the same effect as pictures I have seen of rocks

in the Garden of the Gods. (See MISSIONS, June, 1935, page 326.) They are about twice as high as Milan Cathedral, about four times the width of a house through, and about three-quarters of a mile long. The bases are filled in with bamboo and ferns and bushes, and orchids grow all over them. They are grayish with white streaks running up and down them. There was a lake in front of the rocks so the effect at sunset was lovely. The next morning early I got out to look at them. There was thin mist over them. Where the rising sun hit the mist and shone through on the white part of the rocks, they looked as if one could see right through the rock to the other side, with shimmering spider-webs in between. On another visit later in the day, I went around to the back and found a wide cave under the rocks. It had lovely stalactites. The little boys that came along hit them with stones and they gave out tones. They took me out of the cave on the other side where there was no path. We scrambled along through underbrush and thorn bushes till it began to get swampy. Then we walked through mud to another cave where the Te Po River flowed through under the rocks.

In the evening we had an evangelistic meeting for the non-Christians. They played the Prodigal Son, and quite forgot themselves in their art, especially where the son was dissipating his fortune. As tactfully as I could I tried to show them that any story out of the Bible must be reverently given. They got the point.

The next day at six we started out for Te Po Ki, 10 miles up the river. On the way we passed more rocks like those at Te Po Ta. They were nearly twice as high, and a little thicker. In a cave was a Buddhist shrine. There were a lot of orchids on the rocks. The Karens told me legends about these rocks. They were said to be walls of a prehistoric city built by giants and only this was left. The white streaks had been caused by huge pythons who had slid down. There was also true history here in that the Siamese had hid in the rocks when the Burmans came to drive them out of Tenasserim.

We reached Te Po Ki about ten, and I was greeted by a school full of people. We had coconut water to drink and curry and rice to eat. Then I talked to the people. They pointed out to me two boys in the corner and I was informed

that they had come to take me to a near-by village that afternoon. I gasped, as I had already walked ten miles. But they said it was only four miles and I could easily get back that evening as there was moonlight. I reflected that I might never be there again, nor any other missionary. So I said I would go if they would let me sleep till three. So they did. About 15 people went with me. It was quite a rough path as we went for a mile through bamboo undergrowth. It was like scrambling over and under five-bar gates. There was a river to wade through and then a hill to climb, on the top of which was the village with a lovely view over the country. They met me at the brow of the hill with coconut water and a phonograph. There we were about 33 miles from even a launch, and I heard American jazz.

They then took me to the house of the teacher, where we had a meeting. I chose the fifth chapter of Matthew where it says a city on a hill cannot be hid. I talked about how this Christian village of about 35 Christians was like that. It was the last Christian village in that direction till you get to Siam. It was on a hill and surrounded with heathen villages. No white person had ever been there so they were quite thrilled.

Then I had to run, for it was already five and the sun set at six. I reached the crowded little chapel back at Te Po Ki. We read the church covenant together and I got most of them to promise to visit one home a week, to tell about Christ. They had thought that was only the pastor's business.

The next morning we started back at dawn, and reached Te Po Ta about ten. About three we went down to the river and there was a little boat, not much bigger than a canoe, with a mat arch over the middle of it, and my bed bundle set against the seat to lean against. Three Christian Endeavor Society boys accompanied me. They made it their Christian service to get the missionary down to Tenasserim. The villagers gave me some rice wrapped up in a plantain leaf and a bottle of coconut water. We had moonlight after it got dark. It gave me a real feeling of the jungle, to be going slowly down that big river in the tiny boat, with not a village in sight most of the way, but the moon over the headlands, and the sound of barking deer and gibbons most of the time. My dog nearly upset the

boat when he moved from one side to the other.

We finally reached Tenasserim at eleven at night. The whole town seemed dead. There was not a sound as we came to the road above the river and walked towards Saw Yo C's house, where I was to spend the night. I felt badly about coming in so late, but it couldn't be helped. Finally we waked them up and Mrs. Yo C came down and opened the doors. I put up my cot and got to bed as fast and as quietly as possible.

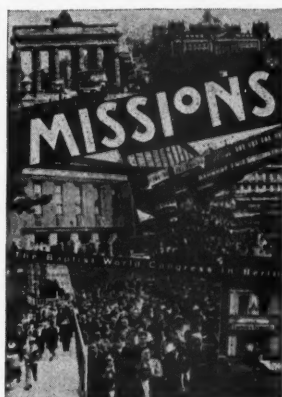
The last post office along the river till it gets near Tavoy is at Tenasserim, also the last court of treasury, or government officer except village headmen. So whenever the villagers have to come in, Yo C gives them lodging and advice and religious inspiration. He has been the only Christian man in that village for seven years. The only church is the one in their house.

Tenasserim is a very strong Buddhist town, and a very old town, of about 3,000 people. It was a Siamese town before the Burmans came. The Yo C's are on good terms with people, however, and are much respected. They showed me the old place on the river, a natural flat rock

with a depression in it, where the old kings used to bathe with their families. They also showed me the pillar set up about 150 years ago when there was a plague in town. The people were afraid that the whole town would die, and called soothsayers, who divined that a pregnant woman must be buried alive. They found one by lot, and she was willing and was buried beneath that pillar. There are candles there now, as it is a very sacred place.

The next day early in the morning I got into the launch which took me to Mergui. It took me from seven in the morning till five in the afternoon to get down. I got on the steamer at six. We got to the mouth of the Tavoy River at the unearthly hour of two-thirty in the morning. I got off onto the little launch and went to bed again. I reached my house at nine in the morning.

This trip helped me a lot to understand the needs of the people in the villages, the background of our school children in Tavoy. It has made me ashamed that in proportion to my advantages I have not done half as much for Christ as some of these sturdy village Christians.



WHAT COULD
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A FEW years ago two dollars did not seem like a lot of money. Today, for all of us, the sum means much more than it did. Therefore it should be spent for useful and worth while things. There are two things that you can do with two dollars which meet these qualifications:

- (1) You can renew your subscription to this magazine when it expires; and
- (2) You can subscribe for a friend and thus give him or her the same enjoyment, expanding outlook on life, and spiritual enrichment that this magazine has brought to you.

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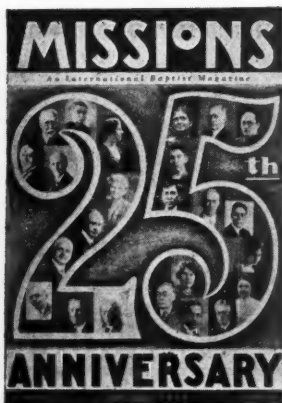


The Prize-Winning Essay in the First Contest

The following essay was awarded the first prize of \$10 in the recent MISSIONS PRIZE CONTEST. The names of all ten prize winners are published below

WHY I READ MISSIONS

By JOHN L. SHERMAN



I READ MISSIONS because it is the Modern Acts of the Apostles. It presents the gospel in action. It furnishes a practical demonstration of the transforming power of Jesus. It shows the reality of Christian faith in meeting the needs of humanity.

MISSIONS gives facts, not theories; information, not advice; description, not controversy. It brings the world to my library table, identifies me with thousands of the finest people on earth, and gives me joyous fellowship with friends of all countries, races, and languages. It constantly convinces me that my investment in the missionary enterprise is paying dividends that will continue throughout eternity.

MISSIONS is an education in itself. It is a striking, vivid, fascinating study of geography, history, ethnology, sociology, and missionary achievement. It takes me to wonderful India, ancient China, unique Central America, marvellous Africa, colorful Mexico, beautiful Japan, historic Europe, and the materialistic American city.

MISSIONS gives me a sympathetic understanding of all people, widens my vision, interprets significant world events on God's terms, and shows the progress of the Kingdom in the present social order. It is graphic, romantic, challenging! It shows me how notable Christian leaders and heroic missionaries are planning, guiding, and executing movements of righteousness in the supreme crusade and how young people are being trained for leadership and service. It provides a review of the best current books on world conditions and personal problems, brings a wholesome influence into my home, and fills my mind and heart with knowledge, inspiration and good-will.

So I read MISSIONS because I simply cannot afford to be ignorant of the wonders it is constantly and refreshingly pouring forth from month to month.

THE TEN PRIZE WINNERS

- | | |
|--|--|
| 1. REV. JOHN L. SHERMAN, Cheshire, Massachusetts | 6. REV. T. V. CAULKINS, Bolton Landing, New York |
| 2. MRS. A. C. MORTENSEN, Cheyenne, Wyoming | 7. REV. Z. F. GRIFFIN, Keuka Park, New York |
| 3. MRS. H. A. LYON, Seattle, Washington | 8. MRS. STANFORD CONANT, Marengo, Illinois |
| 4. REV. HENRY F. HUSE, North Haven, Maine | 9. MRS. EUGENE B. ABBOTT, Painesville, Ohio |
| 5. MRS. DOROTHY M. SARGENT, New York City | 10. REV. G. B. HOPKINS, Freeport, Illinois |

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

A New Chapel at Shanghai University

DO YOU recall President Herman C. E. Liu's picturesque description of the crowded assembly hall at Shanghai University that was used for everything from church worship service to student theatricals and athletic rallies because the University had no chapel? A new chapel will soon be available.

years as Shanghai University's first President.

In reporting the event, President Liu wrote:

We were very anxious that Dr. and Mrs. White should see the start of the new chapel, and so he was invited to officiate at the ground-breaking ceremony. The spot chosen was near the sun dial between Yates Hall and Science Hall. Dr. White was motored near the spot. He was not quite strong

A Religious Movement in China

The most significant thing in the general situation in China is the upward religious trend. We see this in the statistics of our middle schools. Recently in Amoy I found revival meetings conducted by a Chinese evangelist, with 2,000 to 3,000 in attendance each night. This means that the river of knowledge of Christianity has now risen



Ground breaking ceremony for the new chapel at Shanghai University. Dr. F. J. White stands at the automobile

Just before Dr. and Mrs. F. J. White sailed from Shanghai to the United States in retirement from active service (see MISSIONS, June, 1935, pages 343 and 346), an impressive ground-breaking ceremony took place on the campus, as shown in the accompanying picture. The financial campaign to raise the necessary sum was successful. The new chapel is to be known as White Chapel in honor of Dr. White, who served for 16

enough and so he asked his daughter Roberta to represent him in breaking the ground while he delivered the message. All members of the faculty and student body turned out to attend the ceremony. It was a grand occasion.

Thus another milestone is passed in the onward movement of Shanghai University to greater achievement and service in producing trained Christian leaders in China.

to a point where such a man can influence a whole city instead of being regarded merely as a curiosity. The students have been very much sobered by the national crisis growing out of relations with Japan. The question is "What is the meaning of life, anyhow?" For this Christianity has an answer and it presents a great opportunity to our schools. We are endeavoring in every way possible to do our part in forwarding what seems to be the

beginning of a religious movement in China.—*E. H. Cressy*, Shanghai, East China.

The First Two-Level Bridge in China

Of immense import to us in Shaohing is the building of the bridge across the Chientang River at our neighboring city of Hangchow. With the exception of the bridge across the Yellow River in the north, the new structure just commenced will be the largest in all China. It will have the further distinction of being the first bridge having two levels, the upper for motor and pedestrian traffic and the lower for the railway. Upon the completion of this work autos will reach us directly from Shanghai. More important than this, however, will be the fact that the missing link in the Shanghai-Hangchow-Ningpo railroad will within three years be completed and our ancient "City of Kings," as the *China Roads* magazine names Shaohing, will be linked with the large neighboring cities.—*Augustus I. Nasmith*, Shaohing, East China.

A New Baptist Church in Mexico

The city of Vera Cruz, principal seaport of Mexico and largest city in the state of the same name, has a population of more than 70,000 people. While there is one Catholic church in Puebla for every 2,000 people, Vera Cruz has only three Roman churches for the whole city. So Baptist work is starting among a people much more liberal and open-minded than in many other parts of the republic. There is only one other Baptist congregation in this great state, that extends itself along the Gulf of Mexico like a California. The other little group of believers live in a small village in the northern part of the state.

Pastors from five churches made long trips on the train to assist in the formation of this new church. Each pastor preached one evening, and as there was so much interest shown by unbelievers, it was decided to have the business session and organization on Sunday afternoon.

At every service from 50 to 60

people crowded into the little room from which Mrs. Santana removes all her belongings to make room for crude benches. The speaker cannot much more than move his arm as he talks because his space is limited by children seated all around his feet. Every evening there were people pushing their way among the tropical vegetation to hear the Message of Life as it came through the three windows of that little room. There were professions of faith in every service.

On the afternoon of June 16th, the new church with 21 members was organized in due form. Rev. Roberto Villaseñor has worked in Vera Cruz hardly one year, but the Lord has richly blessed the efforts of him and his good wife. A promising future lies ahead.

For centuries the Vera Cruz lighthouse has guided seafarers into port. May this new spiritual lighthouse outgrow that little room with its low-hanging galvanized roof. May sin-sick souls through its ministering be guided to the feet of our Master.—*José P. Ruiz*, Puebla, Mexico.



Congregation of the new Baptist Church in Vera Cruz, Mexico



Young Portuguese Baptists in Providence, Rhode Island

Portuguese Baptists in Providence

The city of Providence is known for its Brown University, Roger Williams and its historic First Baptist Church. Not so well known is the colony of Portuguese who live here. They have a Baptist church and as a result of open air meetings conducted by Pastor John J. Oliveira, 14 candidates were recently baptized, all of them promising young people.

Six New Apartments for Missionaries on Furlough

Six new apartments on the campus of the Colgate-Rochester Divinity School for missionaries at home on furlough will be ready for occupancy by January 1st. They will supply a great need to missionaries who wish to pursue graduate study during furlough. All six apartments will be memorials. Two are the gift of the late Helen Barrett Montgomery through a bequest and will be memorials to her parents, Rev. and Mrs. A. Judson Barrett. Two are the gift of Misses Mary and Edith Howard of Hartford, Conn., in memory of their sister, Mrs. Alice Howard Bennett. The 5th

and 6th apartments will be named in honor of Mrs. Marguerite G. Strong, wife of the late Dr. Augustus H. Strong, for 40 years President of the Rochester Theological Seminary prior to its merger into the present institution. Another campus building to be completed this year is the new Samuel Colgate Memorial Chapel, a gift of \$20,000 having recently been made by Mr. Russell Colgate, in memory of his father Samuel Colgate who was for 36 years president of the Board of Trustees of the Colgate Theological Seminary. Two previous gifts respectively by Mr. Russell Colgate and Mr. Sydney Colgate brought the total to \$35,000 for the new chapel.

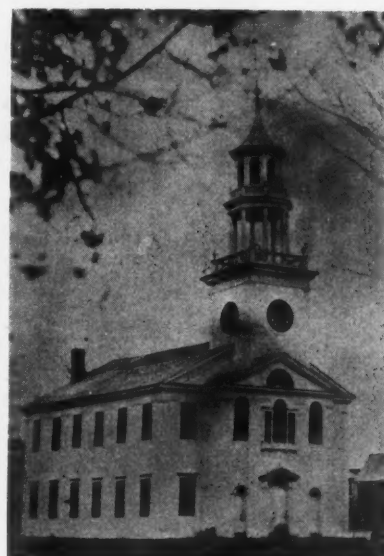
This Baptist Church Started as a Union Church

The Baptist church in East Poultney, Vermont, celebrated its 150th anniversary August 16-18, 1935, with a banquet, several historical addresses, a pageant on the Village Green, and two Sunday preaching services. An exhibit of documents, pictures, furniture and other articles that have come down from Colonial times was an interesting feature.

The church is the survivor of what was possibly the first Union Church in the United States. For 22 years Baptists and Congregationalists worshipped together in a church which they founded in 1780. When it is recalled that this happened eight years before religious liberty was written into the American Constitution and that during these early years the relations between Baptists and Congregationalists as the established church in the colonies, was none too cordial, such a union church from 1780 to 1802 seems a unique achievement. The 12 Baptist members perfected a church organization in 1785.

The church has made a notable contribution to the religious, educational and missionary life of the denomination through descendants of its pastor, Rev. Clark Kendrick, who served from 1802 to 1824, when he died. They have served at Vassar and the University of Rochester, while Helen Kendrick Hunt, Dean of Women at Judson College in Burma, is also a direct descendant.

The present pastor is Rev. Frederick E. Wolf, formerly General Secretary of the University of Wisconsin Y. M. C. A.



East Poultney Baptist Church

PERSONALITIES

Three Score and Ten for John R. Mott

DR. JOHN R. MOTT HAS REACHED THE MATURE AGE OF 70 YEARS. He celebrated his 70th birthday on the Pacific Ocean while en route home from his recent trip to the Far East. While in Japan he made preliminary arrangements for the World Missionary Conference, similar to that held in Jerusalem in 1928 (see *MISSIONS*, September, 1935, page 409), to be held in 1938 and probably in Tokyo. The current year 1935 brought not only Dr. Mott's 70th birthday, but the 50th anniversary of his Christian conversion, the 40th of the foundation of the World's Christian Student Federation with which he has so long been identified, and the 25th anniversary of the organization of the International Missionary Council of which he is chairman. It was created in 1910 following the World Missionary Congress in Edinburgh. Dr. Mott is one of the world's greatest travellers. To take part in international conferences and committees where his authority and influence are universally appreciated, he has crossed the

Atlantic Ocean probably 100 times. He thinks nothing of going to the heart of Africa one year (see *MISSIONS*, November, 1934, page 527) and to the center of Asia in the next. A most unusual and original picture of the world's outstanding foreign mission statesman, in which he appears with three native African dancers, is published on this page through the courtesy of *The Christian Observer*, of Louisville, Ky.

Forty Years of Evangelism and Social Service

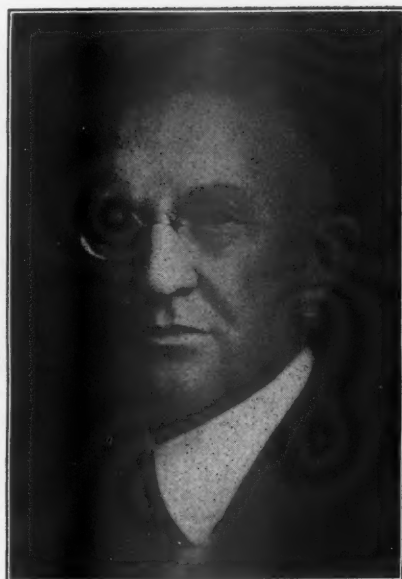
THE TRIBUTE PAID TO DR. JOHNSTON MYERS on the 40th anniversary of his pastorate of the Immanuel Baptist Church in Chicago, and the 50th anniversary of his ordination, was richly deserved. A crowded house came to honor the man who for 40 years has combined vigorous preaching of the gospel with highly fruitful social service. His work in feeding the "longest bread line in Chicago," in rescuing human derelicts cast up by the storms of several depressions, in taking care of homeless, unemployed



An unusual picture of Dr. John R. Mott photographed during his visit to Belgian Congo, with Dr. Motte Martin of the Presbyterian Mission (left) and three Bakuba dancers

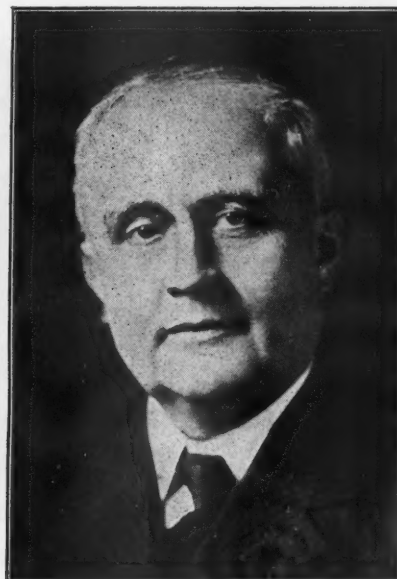
**BRUCE
KINNEY**

*After 50 years
of service he
retires next
December*



**JOHNSTON
MYERS**

*For 40 years
he fed Chi-
cago's longest
breadline*



men, has been an outstanding piece of home mission service. Its practical demonstration of social Christianity has had no parallel in America. Through all the years Dr. Myers has so spent himself physically and has given so completely of his own resources to the relief of the distressed that nothing was laid aside for his own declining years. So the Anniversary Celebration Committee raised a fund of \$4,000, representing \$100 for each of his 40 years, as a token of appreciation of his unique ministry. On June 7th, in connection with impressive ground-breaking ceremonies for a new building, the 9th Street Baptist Church of Cincinnati, where Dr. Myers served as pastor from 1885 to 1895, commemorated the 50th anniversary of his ordination.

An Automatic but Regrettable Retirement

IT IS HARD TO VISUALIZE the approaching retirement of Dr. Bruce Kinney. However, 70 is the Home Mission Board's retiring age, and Bruce Kinney was born December 12, 1865. So it means that on December 12th of this year he automatically retires. For 38 years he has served the Home Mission Society as general missionary, district superintendent, joint district secretary for the Home Mission and Publication Societies, and since 1922 as Director of Indian Missions. For 12 years prior to this general work he had pastorates in the West. He thus completes 50 years of denominational service. In the midst of this exceedingly busy life he nevertheless found time for literary work. His book *Mormonism,*

the Islam of America, ran into several editions. A friend of Bruce Kinney wrote that he has been "one of the wise men of the West who laid his richest gifts at the feet of the Lord whom he has loved and served." December brings an automatic but regrettable retirement.

He Can Be Proud of His Son

THAT THE SONS OF MISSIONARIES MAINTAIN THE HIGH REPUTE in which their parents are held is evidenced by the recent award of high honors at the Newton High School, Newtonville, Mass. To Clarke T. Case, son of Brayton C. Case, missionary agriculturist at Pyinmana, Burma, (See MISSIONS, June, 1935, page 347), went the "two most coveted awards." He received the Meserve Scholarship which will provide his tuition at Cornell University, and he was awarded the senior cup, given annually by classmates and faculty to "the best all-round boy in the class." There were 664 students in the graduating class. Young Case also served as president of the student body for the year. He is apparently making a fine start as a worthy son of a distinguished father. This award of high honors is one more in a long succession that began years ago when the Home for Missionaries' Children was established in New Center, Mass. There are people who occasionally feel inclined to call in question the quality of our missionary personnel. Facts like these should be brought to their attention.





One section of the Sunday night audience on the campus of Ottawa University. It spreads like a fan from the front door of the Ward Science Hall. At the right, W. A. Elliott



Religion from the Door of Science

The preacher of the Convention sermon at Colorado Springs calls at Ottawa University on his return to the East and reports what he discovered there

By GEORGE ARTHUR CLARKE

IN RESPONSE to a cordial invitation from Dr. W. A. Elliott, pastor of the First Baptist Church in Ottawa, Kansas, I stopped there on my return from the Colorado Springs Convention and spent a Sunday with him. I preached for him twice. The morning service was held in his own magnificent gray stone church, a building of which his people are justly proud. The evening union service was to have been on the campus of Ottawa University. Unfortunately rains had soaked the lawns. So the service was transferred to the Methodist Episcopal Church, which was filled to capacity.

Ottawa University is not very far from the centre of that beautiful mid-western city with its tree-lined streets. Before the rain came I witnessed the preparations on the campus for the evening service. During the summer months the various churches combine their evening services. I noticed

that the speaking platform had been placed in front of the door of the Science Building. So I remarked to Dr. Elliott, "That is suggestive—religion from the door of science." He replied, "I never thought of that combination which is pictured there, but it is most interesting."

Ottawa University is not only an educational centre with a remarkable history, that goes back to stories of Indians of that name, but it is a strongly Christian school in the most profound and deliberate sense. Here science and religion are in a happy and constructive companionship. In the city, young folks and older people speak with affection about "the College." To its athletic field they go to play their outdoor games. To its halls the young folks go to seek knowledge. Around the college the city gathers as its cultural centre. At its science hall front door they meet in great summer evening congregations to hear the gospel of God's redemption.

For 28 years the church has had as pastor a remarkable man, "Elliott of Ottawa." He is a tall, erect, strong mid-westerner. He looks people and truth straight in the eye. He is forthright in all his attitudes and actions and declarations. His 28 years of Christian life and ministry in Ottawa have made him outstandingly God's strong man in the life of the city. He loves this city. Here he lives in the affection and confidence of its people. He is Dean of all the preachers. His name and word are honored in a way that only comes by long years of Christian devotion, courage and effective work. Mrs. Elliott is a noble helpmate and the friend of many. During the church service I heard an exquisitely beautiful solo by a young woman, whose talent Mrs. Elliott had discovered.

By such people as Dr. and Mrs. Elliott and through schools such as Ottawa University, the Kingdom of God advances.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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Field Correspondents in Four Continents

Vol. 26

OCTOBER, 1935

No. 8

The Jews Gave Thanks for Baptist Principles



THE THE Colorado Springs Convention (see *MISSIONS*, September, 1935, page 424), Dr. J. H. Rushbrooke reported an amazing fact not known heretofore in the United States. He said that on Saturday following the Baptist World Congress in Berlin, the Jews of a leading city in Eastern Europe assembled in their synagogues and gave thanks to God for Baptists and their testimony. In this impressive manner they voiced appreciation of what Baptists had said in Berlin. A year has passed since then and a retrospective appraisal seems timely. That the World Congress was held at the right time and in the right place is now beyond question. Berlin proved to be a huge sounding board for Baptist principles. That the meeting drew a statement from the German Reichsbishop repudiating any compulsory merger of Baptists and other Free Churches into the Reichskirche or of any coercion over them is now well known. That Baptists were given publicity on a world scale never before experienced is also plain. In Germany the daily press published more news about Baptists in connection with

the Congress than during the entire 100 years of German Baptist history.

Still other results now seem more evident than a year ago. Throughout the world our Baptist fellowship has been strengthened. Our testimony to humanity's inalienable right to religious liberty, today menaced in several countries, has received new recognition. Our purpose to carry forward the whole gospel of Christ into all the world has been given new stimulus. And as for the spiritual significance of the Congress, one of the closing paragraphs in Dr. Rushbrooke's address summarizes it well:

The Berlin Congress liberated Christian and spiritual forces whose effects were immeasurable. It demonstrated that a simple Christian communion, unpatronized by any State, lacking all hierarchical splendour, destitute of any formal or juridical unity, linked only by common faith in a brotherhood of spiritual experience, was able to utter a distinctive note whose authority was unique because it rested on nothing but the power of the living Lord speaking through His disciples to the conscience of the world.

But what does all this mean for us now? Some will take new pride in calling themselves Baptists and will claim that nowhere need anybody feel ashamed for what was declared at Berlin. That depends. Our attitude toward Jews, Negroes and other races, in the United States and in other lands, must exemplify what was said. Our insistence on religious freedom must include not only ourselves but also Catholics and all others with whom we may radically disagree. Our words about war must be backed by efforts to prevent the coming of war. Deeds must support words. Action must demonstrate the sincerity of speech.

Otherwise the Jews will have given thanks to God in vain.

Found in the False Bottom of an Old Oak Chest

IN THE false bottom of an antique oak chest there was found in 1846 an old book, now the property of the Earl of Leicester in England, that proved to be the only existing perfect copy of Miles Coverdale's translation of the Bible in English. The page size is 13 by 8 inches. It is

printed in double columns of heavy black type. It contains 158 illustrations in woodcuts, many ornamental capital letters, and a map of Palestine. It is generally presumed that Coverdale's Bible was actually printed in Switzerland. The first edition makes no mention of it. Two imperfect copies are in the British Museum.

This month brings the 400th anniversary of its printing. Completed on October 4, 1535, it was an achievement that may well be regarded as one of the notable occurrences in history. Both England and America will commemorate this significant event. In the United States the national committee is composed of some of the most distinguished college presidents, professors, business men, lawyers, physicians, and government officials in our land. It is exclusively a committee of laymen and women; no preacher is a member.

The occasion furnishes an ideal opportunity for re-emphasizing the uniqueness and influence of the Bible through four centuries of its circulation in the English language. Today's generation is sadly lacking in appreciation of its value and its significance in the onward progress of humanity. All our blessings in liberty, morals, education, social uplift, humanitarianism, regard for personality, all our heritage of faith, hope and love, the priceless gift of God in Jesus Christ, all have come to us through the Bible. If the observance of this anniversary can help in restoring the Bible to its former primacy in private and public life, and if it can accord the Bible a recognition and a reverence that these latter years have almost sneeringly denied it, a new era in nobler living would follow.

Surely here is an anniversary that every church should in some appropriate way commemorate.

Are You Guilty of This Lack of Concern?

HAVE any young people from your church entered college this fall? If so, did you write to the pastor of the church in the college town or to the Baptist University Pastor, if one is located there, and give him their names? One of the University pastors wrote the Editor recently and said that, based on previous experience, he expected to receive in September only five or six letters telling him of new Baptist students com-

ing to the institution where he is stationed. Yet the actual number who enrol this fall will be 200 or more. How easily he might become acquainted with these young people if their parents or their pastors would merely send him their names. He says he is "amazed at the lack of concern shown by churches and ministers in the students who go to our institutions of learning." Perhaps it is precisely at this point that a great personnel asset in the leadership of tomorrow is lost to the denomination today. Cast adrift from their church moorings at home, these young people are quickly lost in the cosmopolitan and often churchless student populations in our large university centers. If 200 Baptist young people enrol at a university and the pastor there is informed of only half a dozen of them, he has indeed reason to be "amazed at the lack of concern." It is not too late for every Baptist pastor and every Baptist parent to notify college and university pastors of the enrolment of young people from their communities. By doing so we will turn a lack of concern into a helpful and conserving interest.

The End of Competition in Home Missions

FIVE Protestant denominations recently signed an agreement which should eventually mean the end of competition in home missions. The agreement, which is almost a contract, stipulates that after October 1st no funds will be provided for any competitive mission enterprise unless the competition is in process of adjustment. During the past two years so-called "master lists" have been compiled. These show what each of the five denominations has been paying to local projects, state by state, city by city, town by town. Through a scrutiny of these lists the presence of competition was easily ascertained.

Thus cooperation moves another step forward. Comity comes down from the clouds of theoretical and abstract discussion into the realm of the practical and concrete. It means a conserving of resources in a time of diminishing receipts. It means the elimination of unseemly rivalry from Christian enterprise. Stronger and more effective churches will result in communities through withdrawing aid from competing churches whose

weakness and meagre achievements no longer justify their continued support. An aided home mission church, whatever its denomination, is not needed in a town where there already exist strong evangelical churches, if its support requires mission money that might establish evangelical churches in towns that have no churches at all.

The five denominations that signed the agreement are Presbyterian, Congregational, Reformed, Methodist and Northern Baptist. Two others are also expected to sign—the Disciples and the Evangelical Synod. Last year the five spent \$12,629,883 toward the support of 12,899 churches and other home mission projects and for the salaries of 11,358 missionaries. In such a vast enterprise, competition was inevitable so long as each of the five denominations sought to maintain its prestige and its own church in small communities where five churches were not needed for the spiritual life of the people. The way is now clear for its removal.



THE GREAT DELUSION

Number 24

AND HOW THEY NOW COMPLAIN!

THE liquor interests are complaining about unsatisfactory conditions prevailing since the repeal of the 18th Amendment.

In Philadelphia the Liquor Dealers Protective Association, composed of 250 licensed dealers, declares that there are more speakeasies operating than before repeal and that graft is much worse. Moreover, the Association maintains that police are supporting liquor racketeers and that members of the Association are not getting the protection to which their \$600 license fees entitle them.

"Things are getting worse all the time," said the legal counsel for the Association.

And so they are. A report covering seven months of investigation by U. S. Treasury representative, W. N. Woodruff, states that seized illicit liquor shows a continually increasing percentage of poisonous ingredients, including denatured alcohol. Chemical analysis reveals that bootleggers are using cheap aniline dyes to color their liquor.

Is it not surprising that the liquor interests should now be complaining so loudly? How often we were told that such things would not happen after repeal!



Editorial ♦ Comment

♦ The appointment by President Roosevelt of Mr. Lester A. Walton as United States Minister to Liberia is another recognition of Negro capacity. For four years Liberia has had no resident American diplomatic representative. Many evils have flourished in this little country on the West coast of Africa that have belied its name. The restoration of diplomatic relationships and the appointment of an American Negro to this Negro Republic should help bring about better conditions. Mr. Walton is said to be a man of unusual ability and strong character with a wide acquaintance in the United States and a knowledge of conditions and people in Liberia.

♦ The present grave international situation and its threat to world peace received large attention at the world convention of the Disciples of Christ. More than 2,500 delegates from 42 countries met in Leicester, England, August 7-12. About 500 had come from America. Citing the Italian-Ethiopian dispute as a menace to peace, the convention called for more intensive steps to prevent war and to settle disputes by arbitration. It upheld the Kellogg Peace Pact, supported the League of Nations, emphasized the need of spiritual recovery as preceding any world economic recovery, and urged the churches to make new advances in missions and evangelism. The convention opened with a great peace pageant in which the flags of the 42 nations were placed beneath the Christian flag. An international choir of 400 voices furnished music. The Disciples denomination reports about 2,000,000 members in 9,000 churches and holds a world convention every five years similar to the Baptist World Congress. The recent Leicester meeting, however, lacked the tense atmosphere and the dramatic background of the Baptist convention in Berlin a year ago.

♦ According to *The Baptist Evangel* of Chicago, the Free Churches of Germany have recently united into a church federation known as Vereinigung Evangelischer Freikirchen (Union of Evangelical Free Churches). The federation comprises about 300,000 members and includes the following bodies: Free Evangelical churches, 135,000; Evangelical Brotherhood, 30,000; Methodist Episcopal Church, 42,000; Baptists, 72,000. The Lutheran Free Churches and the Old Reformed Church have not joined the federation, which apparently is patterned somewhat after the Federal Council of Churches of Christ in America. That such a step is wise and necessary under present conditions in Germany seems obvious.

In West China milk is measured by the teacup instead of by the pint or quart

More Milk and Better Butter in West China

By

JOSEPH TAYLOR

Yao Sylvia, the West China cow that in January produced 46 teacupfuls of milk in a single day. She is descended from the famous May Echo Sylvia, first cow to produce 1,000 pounds of milk in 7 days



How a twenty-five-year-old problem of securing pure milk and enough of it for missionaries' children and Chinese babies is being solved in the agricultural and dairy department of West China Union University

WHEN I first came to West China, I used to see a scrawny cow led around the streets by a man who carried the skin of a calf in a basket. Whenever he stopped to deliver milk he put the basket down near the nose of the cow. This was to allow her to smell the hide of her offspring and thus to persuade her to let down the milk.

If we wanted to be sure of milk for our own family we had to keep two cows in order to have milk the year round. We counted it a red-letter day when we got 14 teacups of milk. We had to keep a coolie to look after the cows and buy grass to eke out their daily rations.

Now all that has changed. Fresh, pure milk comes to us from the dairy of the West China Union University. We can also buy butter and eggs from the same place, "eggs as is eggs." The milk is so rich that we can make butter in our own kitchen.

All this has been made possible by the indefatigable work of Missionary Frank "Dick" Dickinson of the United Church of Canada Mission. Read what he says about it on the next page. "Dick" got some Chinese interested in his dairy. Then he started to breed good stock that would give more milk. Soon the Chinese dairymen saw the economic advantage in getting cows from his dairy. He has sold young animals as far afield as Kweichow where missionaries working among the tribes people need milk for their children. He has a good herd of over 20 animals. Some friends in Canada sent him a registered bull. Now, in many of the mission stations in West China you will find "Dick's" cows and their offspring. I know a Chinese teacher who keeps himself up to par by drinking five cups of milk every day.

This enterprise has not gotten to its present place without meeting difficulties and setbacks.

In the summer of 1933, rinderpest struck the herd and carried off ten animals. Some of them were three-quarters registered stock. Cattle disease in West China is taken as an "act of God." No one seems to know a cure. "Dick" got serum and inoculated his cows. In 1934 his stock escaped. He wrote to India and to Cornell University, Ithaca, N. Y. What he needs is a good model cow barn where he can house his herd and have them properly cared for.

I think that "Dick" has brought the old nursery rhyme into the realm of reality. In improvement of stock, in production of milk, in providing a generous supply of milk for the children of missionaries and Chinese, the cow has really jumped over the moon. That is, she has gone the limit, and "then some." But let "Dick" tell something of his own story:

In the fall of 1922, we bought, for family use, a little bit of a Chinese cow that gave 16 eight-ounce-teacups of milk each day. It may seem strange to farmers and dairymen, who think in terms of pails of milk, that milk is measured and sold in teacups in West China, while the amount of milk given by cows in other parts of the world is measured in pints, quarts, gallons, or weighed in pounds. And the sum total during any one lactation period is given in 1,000 or 2,000 gallons per cow, or in 25,000 to 35,000 pounds for 365 days—in the case of the best cows.

When one begins to write of the daily capacity of the local Chinese cow as 10 to 20 eight-ounce-teacups of milk, it is easy to calculate that the sum total of milk given by the local Chinese cow, when turned into gallons or weighed in pounds, is not a very large amount during a short lactation period, which is characteristic of the Szechuan stock.

Missionaries in China, except those who live in some of the large cities where business dairies have been developed during the last 25 years, have had to rely on the local Chinese cow with its "teacup"

capacity to provide the family with milk—after the milk has been boiled thoroughly, and after the cream has been skimmed for butter-making for table use.

The problem of turning the local Szechuan beast of burden cow into a dual purpose animal, and thus raise the value of the animal to be a source of income as a milk producer, has engaged the attention of several missionaries during the last 15 years.

In May, 1924, some interested Chinese donated to the West China Union University for demonstration purposes a pure bred Holstein bull. In due time, the "Little bit of a Chinese cow" mentioned in the first sentence gave birth to a lovely heifer calf.

For stable and record purposes this little heifer was named Yao Sylvia. Yao is the name of the Chinese coolie who had purchased the local Chinese cow at an exorbitant price, and Sylvia is part of the bull's name. When traced down on the pedigree, the bull goes back to a famous world record-breaking cow, May Echo Sylvia, the first cow to produce 1,000 pounds of milk in seven days. Her son, when six months old, was sold for \$106,000 to the Carnation Cream Company in Seattle.

Blood tells, whether it is in the Carnation Cream Dairy or at the West China Union University. Yao Sylvia, first generation improved mature cow, has come within a fraction of giving 200 per cent. more milk daily than did her dam, for she has given 46 cups in one day.

There is a whole lot of twaddle being passed around about rural reconstruction in China; but before even the twaddlers began to twaddle, "Dick" was up and doing. And he has not stopped. I could tell a story about his poultry enterprise. The average Chinese hen lays 80 eggs a year; Mr. Dickinson has persuaded her to lay 219 by marrying her to a pure bred Black Orpington rooster. He has another project with goats that means added money for the farmer.

Thus West China Union University serves the missionary community and the Chinese.





THE LIBRARY

*Reviews of Current Books and
Book Publishers' Announcements*



Four Patterns of Revolution, by **ETHAN COLTON**, is a remarkable summary of the four great political and social revolutions now taking place in the world—Communism in Russia, Hitlerism in Germany, Fascism in Italy and the New Deal in the United States. That the author is frank in his presentation of facts and fearless in his conclusions is evidenced by the reception accorded his previous book, *The X Y Z of Communism*. It placed him on the Soviet Government's black list so that he is not now permitted to make a return visit to Russia. Dr. Colton is a master in the art of conveying much information in little space. The book has 300 pages, with approximately 75 assigned to each of the four revolutions. Yet in these 75 pages he gives as much valuable, authentic, comprehensive and thoroughly readable information as an ordinary writer would spread out in an entire book. The reader is really getting four books for the price of one. The Supreme Court's recent decision makes his section on New Deal America all the more interesting. General Smuts' famous sentence, "Civilization has struck its tents and the caravan of humanity is on the march," serves like a sermon text for the volume. Dr. Colton develops it admirably. This is a book of unusual merit. (Association Press; \$2.50.)

Two Hundred Fifty Bible Biographies, by **FRANK S. MEAD**, is one of the most fascinating new books of the year. Here are brief biographical sketches of 250 men and women in the Bible. All the

well-known characters like Moses, Elijah, Naahman, Judas Iscariot and Paul are included, as are also the lesser known like Zeresh, Hur, Pul, Jochebed, Rezon. How many of the last mentioned do you remember? All are written up in interesting fashion with character traits sharply delineated, weaknesses laid bare, points of strength emphasized. Each "portrait in miniature" is limited to less than one page. It seems an incredible literary achievement; yet Mr. Mead has done it well. Each page includes for reference the Scripture passages in which the character appears. These brilliant sketches again reveal the "human nature in the Bible." The biographer shows how the eternal Book is filled with men and women like ourselves, bad and good, debased and noble, sinners and saints. A refreshing originality in treatment justifies the prophecy that whoever owns this book will read it many times. (Harper and Brothers, \$2.00.)

**A NEW BOOK BY AUTHOR
OF "MAI-DEE OF THE MTS."**

South China Folk

By Mary Brewster Hollister

Intimate stories of Chinese home life, by a sympathetic chronicler of present-day life in South China. Mission study groups will find it a real aid to the understanding of modern conditions and well adapted to their course on South China.

Cloth, \$1.25

FLEMING H. REVELL CO.

158 Fifth Avenue, New York
At all bookstores

Toward a Christian America, by **HERMAN M. MORSE**, is an interesting and informing volume on the history and contribution of home missions. Against this background he appraises the needs and opportunities of the present. One cannot read this volume without feeling his debt to the religious pioneers of the past, and the challenge of present religious needs. This is one of the National Missionary Reading Contest books. (Council of Women for Home Missions and Missionary Education Movement; 203 pages; \$1.00; paper, 60 cents.)

Daughter of Brahma, by **E. ELIZABETH VICKLAND**, is a fascinating story of a Brahmin girl named Nirupoma, whose father inherited a debt. She is sent to the temple to work off the debt. Mistreated in the temple, she escapes to the mission school. Here she is converted to Christianity. Her own people disown her, but she marries a Christian missionary and finds joy in the service of others. Woven into the story is a picturesque account of the customs and traditions of India. The book is a literary gem. (Fleming H. Revell Co.; 64 pages; 75 cents.)

Crucifying Christ in Our Colleges, by **DAN GILBERT**. Four State University students collaborated with the author in the preparation of this volume, which is a severe criticism against the teaching of anti-religious doctrines in State Universities. The writers freely quote class notes, collateral readings and assigned texts, in proof of the assertion that the

teachings of the professors "are un-Godly and demoralizing." They give specific accounts of loss of life and character, among the students, "as a result of this blasphemous teaching." Mr. Gilbert states the "instances in this book of faith wreckage and character destruction at State Universities are not isolated cases; they are representative examples of occurrences frequent in the vast majority of tax-supported universities." The author has resided in four State University towns. The book was written at the request of the students he learned to know.

No one, after reading this volume, can afford to ignore the author's challenge to "investigate for yourself." It furnishes additional reason for heeding the editorial on page 478 of this issue. (Danielle Publishers; 225 pages; \$1.)

The Flying Boat, by ROBERT N. McLEAN, is a story of a young woman who tours Mexico in an old automobile which she names "The Flying Boat." With excitement and delight we follow her along the trails of old Mexico, and to the homes and migration camps of the Mexican immigrants in America. Her father mysteriously disappears. Joe Taggart, a young missionary, and Lindy, her parrot, enter the story and furnish assistance. The author's intimate knowledge of Mexico and Mexicans, both south of the Rio Grande and in the United States, enables him to portray a descriptive and fascinating story of Mexican life. This volume is primarily for High School pupils, but adults will find it informing and interesting. (Friendship Press; 184 pages; \$1.)

The Bible in China, by MARSHALL BROOMHALL, published by the China Inland Mission, is a small book of large value. It marks the centenary of Robert Morrison's translation of the New Testa-

Between Two Centuries

by Dana M. Albaugh

For a hundred years Northern Baptists have been engaged in a great adventure of faith in the Far East. It is to be commemorated in appropriate centennial celebrations, both at home and abroad, during the closing months of 1935 and in 1936. The story of these significant missionary enterprises — conducted by men and women of outstanding leadership and apostolic consecration — is an important chapter in modern church history. It is ably told in this volume by one who has had every opportunity to familiarize himself with his subject, Mr. Albaugh being recording secretary of the American Baptist Foreign Mission Society. It is, indeed, an official narrative. The book will be invaluable to Baptists and indispensable to all students of missionary history. An idea of its contents may be gained from the chapter headings: "The Heritage of a Century"; "A Hundred Years in the Hills and Valleys of Assam"; "Ten Decades on the Plains of India"; "A Century Along the Juggernaut Road"; "The Second Jubilee Among South China's Millions"; "On the Threshold of the New Century."

Cloth, \$1.00; paper, 60 cents

They Came Seeking

by Coe Hayne

This book of fourteen chapters is in reality an observatory of twelve windows, which, opening out in all directions, reveal intimate portraits and pictures of heroic Christian service of earnest and stalwart men and women. The author has wisely included a chapter on The Spirit of the Pioneer, by G. Clifford Cress, which adds a vivid picture of a day that is past. We recommend the reading of this book for a fresh acquaintance with these "Adventures in Christian Action" on home mission fields.

\$1.00

The Way of the Orient

by Edward E. Richardson, Ph.D.

This is not just another travel book, nor is it a conventional missionary book. Confused by the present "rethinking" of missions and stirred by the wide-spread interest in missions, the author — a distinguished Baptist minister and college professor — goes out to the Far East, to India in particular, to see for himself. Not often does a traveler bring back so much really informing information and worth-while judgment as Doctor Richardson here sets before us. He tells of the several religions that our missionaries face out there and gives wise, honest opinions of their task and problems.

\$1.00

Polity and Practice in Baptist Churches

by William Roy McNutt, D.D.

This is a most important contribution to Baptist literature. The thousand facts and suggestions about Baptists that one finds scattered through many books are here briefly, historically, and philosophically coordinated, and in a usable form. "What, why, and how are Baptists?" — "How did we Baptists get into this or that way?" — "Why do we do things so and so?" — "How does a young man enter the Baptist ministry?" — "What is the best way of calling a minister, and getting rid of him?" — "Who runs a Baptist church?" — "Should the Northern and Southern Conventions unite?" — "How are Baptists organized in a world-wide sense?" — and dozens of other similar questions that Baptists are asking, and should be able to answer, are here taken up. We believe that this book should find its way into the hands of all Baptist pastors, church officials, and intelligent Baptist men and women.

Cloth, \$1.50

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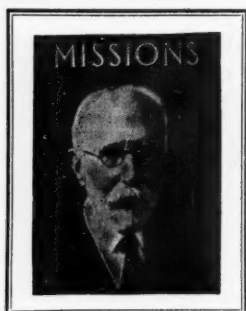
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ment into Chinese. The story of Marshman and Morrison, simultaneously engaged in the Bible translation, is impartially given. The author says the remarkable story of the Bible in China had haunted him for 27 years. He tells it vividly and from ample knowledge. It is indeed an entrancing record. Missionary annals hold no more heroic narratives than those of translating the Bible into the national and tribal tongues. Schools of Missions and Bible class teachers will find this a mine of illustrative interest. The illustrations give some idea of the difficulties with which the missionary translators had to wrestle. Mr. Broomhall says the annual circulation of the Scriptures in China today is roughly ten million, which inspires hope for China's future. (China Inland Mission, Philadelphia; \$1.)

Africa and the Making of Books, by MARGARET WRONG, gives an illuminating picture of the present state of the mind of the African. In 1929 the European and American missionary societies working in Africa determined to make a vigorous effort to produce a literature in the language of African tribes. The International Committee on Christian Literature for Africa was formed, and Miss Margaret Wrong was called to direct its activities. After four years of careful preparation and preliminary effort she made last year a visit to many parts of the African continent and has summed up the results of the first five years' work in this little book. It is illustrated by vivid tales gathered by Miss Wrong upon her long journey. (Foreign Missions Conference, New York, 15 cents.)



The Editor Emeritus says:

"We Choose Christ"

THAT is the motto of the Philadelphia Christian Endeavor Convention under which the world youth movement will go forward during the next two years with its program for building a new world. It is a challenging motto and a great aim.

"Philadelphia 1935" will take rank with the great conventions of the former days of Christian Endeavor, when all the big cities were awakened to the fact that a new phenomenon had appeared in the church orbit. It was a thrilling spectacle as I looked out that opening night upon the thousands of animated youth, filling the immense Civic auditorium with brilliant coloring—the reds, yellows, blues and whites of the delegations from all the States—combining to give the effect of a fairy flower garden. Never had I seen a more striking display of the ever renewing and effervescent vivacity of youth. Here was a new generation with the fresh ardor and enthusiasm, the buoyancy and vim, the swift passage from tumultuous yells and slogans to the hushed quiet of devotions, an attitude responsive to every phase of the program. A new generation, preponderantly and jubilantly young, yet inspired by the same ideals and manifesting the same spirit that marked the movement from the first years and made it significant in the Kingdom advance of the churches. It was a wonderful sight that filled the heart with new hope. One does not need to be told what it means to the citizenship of tomorrow to have these 15,000 representative youth solemnly rise to the convention pledge, "We Choose Christ."

The Convention had an elaborate program, with a dazzling number of youth-training conferences, a dozen great mass meetings with speakers of renown, a mixed chorus of 500 trained to a finish, congregational singing that filled the great spaces with heavenly melody, and in and through it all a loyal welcome to President Poling, who has won his secure place in the young people's affection.

However, it is not my purpose here to make a report. I had a particular personal interest in this Philadelphia meeting. July 4th was the 50th anniversary of my official connection with Christian Endeavor as trustee of the United Society organized on that day in 1885. To link past and present, President Poling had invited three of us—Mrs. Francis E.

Clark, widow of the revered founder; Dr. William Shaw, treasurer and for years general secretary; and the Editor Emeritus of *MISSIONS*—to be the guests of honor at this Convention. As veterans we were accorded every courtesy and attention, and given a special place on the evening program of July 4th. "Mother Clark," bright of eye and alert of mind at over 80, was the center of a reverent regard.

In view of my long term of active service, the Board created a new office for me—honorary vice-president for life, which I shall greatly treasure.

When the introductions were over and I was called up for greetings, my first "look back" drew quick attention: "Just 51 years ago this very night," I said, "I organized my first Society of Christian Endeavor in the First Baptist Church of Poughkeepsie, New York. It is my joy to say that not only has that Society continued unto this day, but that 12 of its members are here in this hall as delegates tonight, a living proof of its vitality. Wherever they are, I bow to them in greeting!" The applause was hearty and continued as halfway down in the throng the surprised but happy Poughkeepsians rose and acknowledged the plaudits. It was a happy incident. In my brief message I emphasized the deep responsibilities of the citizenship that lies before these young people, and said the thrill which came over me at the brilliant scene before me was caused by the thought of the immeasurable life-power these youth possessed, and what its right use in the defense of our liberties, civil and religious, would mean in the difficult days ahead of our own nation and the world.

I was greatly impressed by the vigor, intelligence and quality of the delegations at Philadelphia. There was a vitality and reality about everything that recalled constantly those wonderful earlier days when new societies were springing up everywhere, in city and country, as by magic. It was good to be alive and in the thick of a movement so obviously destined to promote the spiritual life of the churches. Having been familiar with the inevitable changes that have come to Christian Endeavor with all other church organizations through the years, Philadelphia satisfied me that a new generation has entered earnestly and purposefully into the field of knowledge and service, and that there is real significance in the forward movement of Christian youth building a new world, with its projected campaigns in evangelism, social reconstruction, alcohol education, good literature and world peace. These points are all covered in Dr.

Poling's annual address, which was in reality a call to active concern in public affairs.

After the international convention in Budapest, Dr. and Mrs. Poling will make a world tour of En-

deavor lands. The world youth movement, by the way, is intended to include all the Christian young people everywhere.

The one motto is "We Choose Christ."

CAN YOU IDENTIFY THIS PICTURE?

MISSIONS will give a year's subscription to the first three persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.



The above picture has been taken from the files of used cuts in MISSIONS' office. Can you identify it by telling what the scene is and where the photograph was taken?

Owing to the varying post office delivery dates throughout the country, the date when the magazine arrives and the postmark on the return envelope are determining factors.

Contestants should indicate *the precise date when the magazine is received.*

Address MISSIONS Picture Contest, 152 Madison Avenue, New York City

For correct title to picture in the September contest and prize winners, see November issue

A Pastor's Packet on Social Action

THE Commission on Christian Social Action announces that a Pastor's Packet is being mailed to every pastor in the territory of the Northern Baptist Convention. It contains the following:

(1) A copy of the revised report of the Commission as pre-

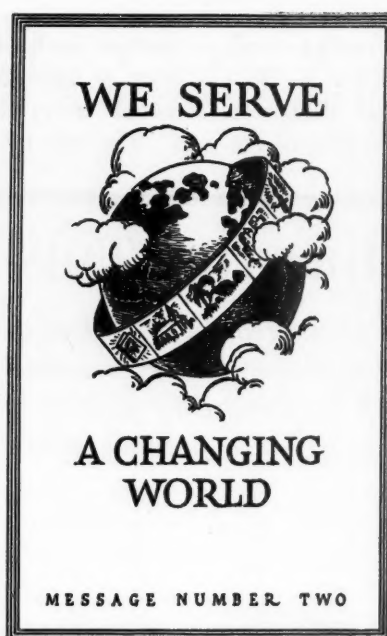
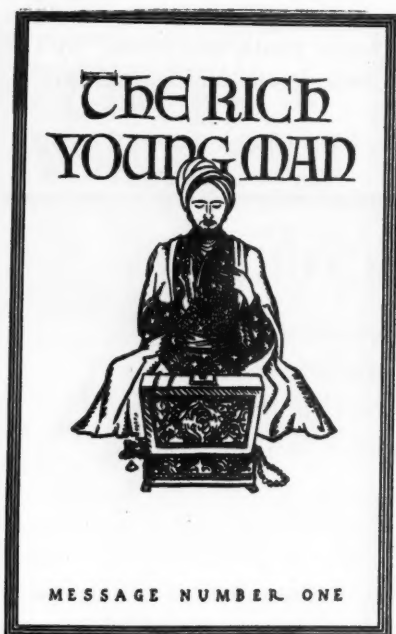
sented and amended at Colorado Springs, and a bibliography.

(2) An order card for securing additional copies of the report for study in the churches as provided in the Convention action.

(3) Pamphlets and program materials for the peace plebiscite and for the period of peace education between Armistice Day and Christmas in accordance with the

Convention action "that the educational programs and the peace plebiscite be conducted only for such churches as desire them." The order card will include space for indicating whether or not the church desires such program and how many peace ballots are needed.

In its announcement the Com-
(Continued on page 512)



Three Messages to Church Members

THREE leaflets of unusual appearance comprise the Messages that will be supplied to local churches for distribution among their members in preparation for the next Every Member Canvass. Each leaflet has a simple but distinctive cover design, printed in two colors.

The titles are, "The Rich Young Man," "We Serve a Changing World," and "Power." The first and third of the series develop the New Testament principles that underlie the Every Member Canvass. The second Message contains short paragraphs of missionary information, illustrating the manner in which Northern Baptists have adapted their Message to shifting requirements of the modern world and revealing some striking instances of progress on various fields. Enough copies have been printed to supply every church of the denomination. However, the local church should lose no time in advising the state office of its requirements, not only as regards the *Messages to Church Members*, but the full equipment needed for an Every Member Canvass.

The suggested dates for Pledge Week are March 8 to 15, 1936. All necessary materials have been prepared and collected in a single envelope which will be forwarded to the church immediately upon request.

"That They Go Forward"

To make the Forward Fund the spear head of a general Northern Baptist advance is an idea which enlisted active support. The women's National Societies were early in the field as advocates of the plan. They have put out a poster, handsomely printed in three colors, which depicts the \$500,000 Forward Fund as an archway through which passes the road that leads to world dominance by the Cross. The poster design is closely related to the "Gateways" theme to which so much emphasis is being given this year. Through open gates one views in perspective the world, the arch of victory, and the Cross.

Of interest in connection with this poster is the Forward Scale, which forms a part of the design. The idea is to color the road in

accordance with this Scale which runs: Inch, red, 25 cents; foot, orange, \$3; yard, yellow, \$9; rod, green, \$50; chain, blue, \$200; furlong, indigo, \$2,000; mile, purple, \$16,000.

The printed directions provided by the women's committee to accompany the poster emphasize a vital fact—that the key to the gate which gives admittance on the Forward Fund road is gifts to the Unified Budget in excess of 1934-35 contributions. *Unless we keep the regular contributions of churches and individuals ahead of last year's record, there cannot be a Forward Fund.*

Dr. Franklin Appeals to Youth

One of the constructive ideas advanced by Dr. James H. Franklin, President of the Northern Baptist Convention, in his early conferences with denominational leaders to plan the year's program, is a proposal to appeal to Baptist youth in educational centers. The plan is to bring together in a series of conferences students of leading colleges and universities. So far as possible, Dr. Franklin would personally make contact with these groups and endeavor to lead them

into a more active participation in Baptist affairs. Testing the possibilities of the plan, Dr. Franklin called such a conference for September 22 at Crozer Seminary, of which he is President. The situation of Crozer at Chester, Pa., made this an excellent rallying point for the entire Philadelphia area. The response of the colleges was encouraging.

It is hoped that these conferences will encourage students to continue active in church work when away from home, and to identify themselves with the church in their college town. The work of the student pastors has borne good fruit in this respect.

The date set by Dr. Franklin for this first meeting was the one hundredth anniversary of the departure from America of the first woman missionary to China, Henrietta Shuck. Mrs. Shuck and her husband sailed from Boston on the *S.S. Louvre*, September 22, 1835. The example of service which this remarkable woman gave before her death only a few years later, is so striking that a special anniversary observance was held at Crozer.

By October Firesides

Along streets of homes, with autumn leaves on every walk and path, many a hostess will be preparing to entertain friends of the neighborhood at a Fireside Forum. The period October 28 to November 2 has been designated as Fireside Forum Week. The fact that Halloween falls between those dates may suggest ideas to the enterprising hostess for the social side of the Forum.

In these group gatherings in Baptist homes the social side and the duties of the hostess are highly important, because the Fireside Forum should partake of the informal character of a party of

friends. Of course entertainment is not the major purpose. It is, rather, an occasion planned to bring about general conversation and exchange of views on local church and denominational topics. In order to help pastors and church committees plan to the best advantage for this interesting autumn activity, a pamphlet containing suggestions and program material has been provided. It can be obtained from the State Convention office.

Milestones for January

The 1936 January booklet is now being completed and churches should as early as possible order the number required to supply their members with this mission-

ary annual. The name *Milestones* was chosen because 1936 will be a year of distinguished memories. Our work on four great mission fields began in 1836. South China, Bengal-Orissa, South India and Assam will all celebrate the centenary of Baptist work within their borders. The year also marks the centenary of the death of Luther Rice, associated with Adoniram Judson. It is likewise the 300th anniversary of the founding by Roger Williams of the city of Providence. *Milestones* will be a book of 40 pages, handsomely illustrated and with an attractive cover. It will be sold at five cents per copy. Churches should advise their state office of the number needed.



Autumn comes to a street of homes and Fireside Forums

After Four Hundred Years

A page of devotional reading for October 4th, the 400th anniversary of the publication of the Bible in the English language

Prayer

SPIRIT of the Living God, who hast given us the Word of Truth that we may grow thereby, teach us how to use it wisely for our soul's health. We thank Thee for prophets and holy men of old who foretold the glory of Christ. We bless Thee for the record of His life and work which Thou didst put it into the hearts of apostles and evangelists to write. Give us Thine aid, that we may read with reverence and love. Make Thy warnings clear and Thy truth effectual for our growth in knowledge and in holiness. Take Thou of the things of Christ and show them to us. Enrich our memories with helpful words. Fill our hearts with simplicity of faith and pure delight of hope, and give us the comfort of Thy presence in study and in meditation day by day. Amen.
FROM CLOSET AND ALTAR.



Thy Word is Like a Garden

Thy word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.
Thy word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair,
And find, for life's long battle day,
All needful weapons there.

O may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine.
O may I find my armor there,
Thy Word my trusty sword;
I'll learn to fight with every foe
The battle of the Lord.

—Edwin Hodder in HYMNS FOR CREATIVE LIVING.

Thoughts on the Bible

Within this awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way:
And better had they ne'er been born,
Who read to doubt, or read to scorn.
—Sir Walter Scott.

The Bible is a book of faith, a book of doctrine, a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellowman.
—Daniel Webster.

All that I am I owe to Christ Jesus, revealed to me in His Divine Book.—David Livingstone.

The Bible is the rock on which our republic rests.—Andrew Jackson.

If you blot out of your statute books, your constitution, your family life, all that is taken from the Bible, what would there be left to bind society together?—Benjamin Harrison.

The English Bible is practically stricken from the reading of the American people. We are not only on the point of impoverishing life and literature by neglect of Bible reading, but we have done so already. It is a present condition, not a future problem.—Nicholas Murray Butler.



The Bible Speaks of Itself

Do ye not therefore err, because ye know not the scriptures?—Mark 12:24.

Showing by the scriptures that Jesus was Christ.—Acts 18:28.

Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John 5:39.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II Timothy 3:16.

LITTLE JOURNEYS to GENEROUS GIVERS

By G. CLIFFORD CRESS

JOURNEY NUMBER 6—THE BEAR TRAPPER



The Traveler

ONCE upon a time there was a young man who did not weigh much over 100 pounds. He was well trained in mind and he had a noble spirit. He felt a call to the Christian ministry.

He had an equally strong urge to get a wife. Matrimony and the ministry, therefore, absorbed much of his waking thoughts. In due course of time he realized one and achieved the other. His wife, too, was of a smallish stature. Both together did not weigh much over 200 pounds.

When the Ministers and Missionaries Benefit Board opened its pension department in 1920, he promptly applied for a contract. At age 65, having developed a chronic ailment, he retired from the active ministry and began to draw his pension, as was his right. At the end of his first year as a pensioner, having saved the entire amount of his pension, he promptly gave it as a survivorship annuity gift to one of the missionary societies of the Northern Baptist Convention. The following year he again saved his entire pension and gave it to another society. Then for three years thereafter he gave his undiminished pension to our Board as survivorship annuity gifts covering his own life and that of his wife.

When for eight full consecutive years he had given his full pension back to various denominational boards, it began to look as though he had developed the habit. And that is why it came to pass that one fine day I took the mother of my daughters with me, and we set out on a little journey to his home.

Over a cup of steaming tea and as delicious a whole-wheat muffin as I ever tasted, I learned the secret of these annual annuity gifts. It appeared that he and his wife had some small savings and a good garden. They had economical habits of life and a will to give. And what is more, in addition to giving

their pension back to denominational agencies, they had kept up their giving to current missionary objects.

"But how can you do this?" I kept asking. And the answer was that they were making an unusually fine grade of fruit candy and were selling it to earn their missionary funds. During the twelve months preceding our call, from this "sweet source" they had earned over \$200 net and had religiously given every cent of it "for others."

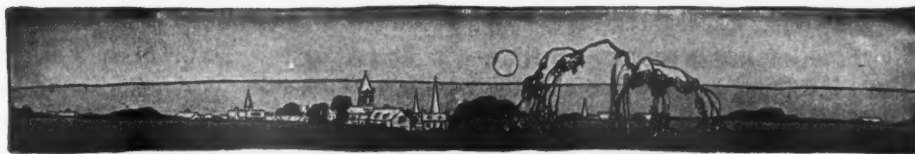
I had another cup of tea and another muffin in the hope that I could continue eating until the real story emerged. Then suddenly it broke. The wife had been the only child of her parents. Her father had slender resources, but was vitally interested in missions. When his income was reduced, instead of reducing his benevolent giving he and his daughter went into the woods and trapped bears. All money received as bounties for killing these predatory animals was religiously set aside for missions. "Why, Mr. Cress," she explained, holding out her tiny arms, "with these two hands I have helped my father trap and kill and skin 51 bears."

Our visit completed we drove slowly away. So that was how it was. A mite of radiant femininity had for long decades served as a minister's wife, giving unselfish service to others. Now her husband was ill. Live on his pension and stop giving? No, never. The little hands that had trapped and skinned bears could still plant a garden, make delicious candy for sale, and together with husband maintain their gifts to missions at a magnificent level even now after nine years in retirement.

One evening last year when I was in that state, the telephone rang. It was a long distance call from this little bear trapper.

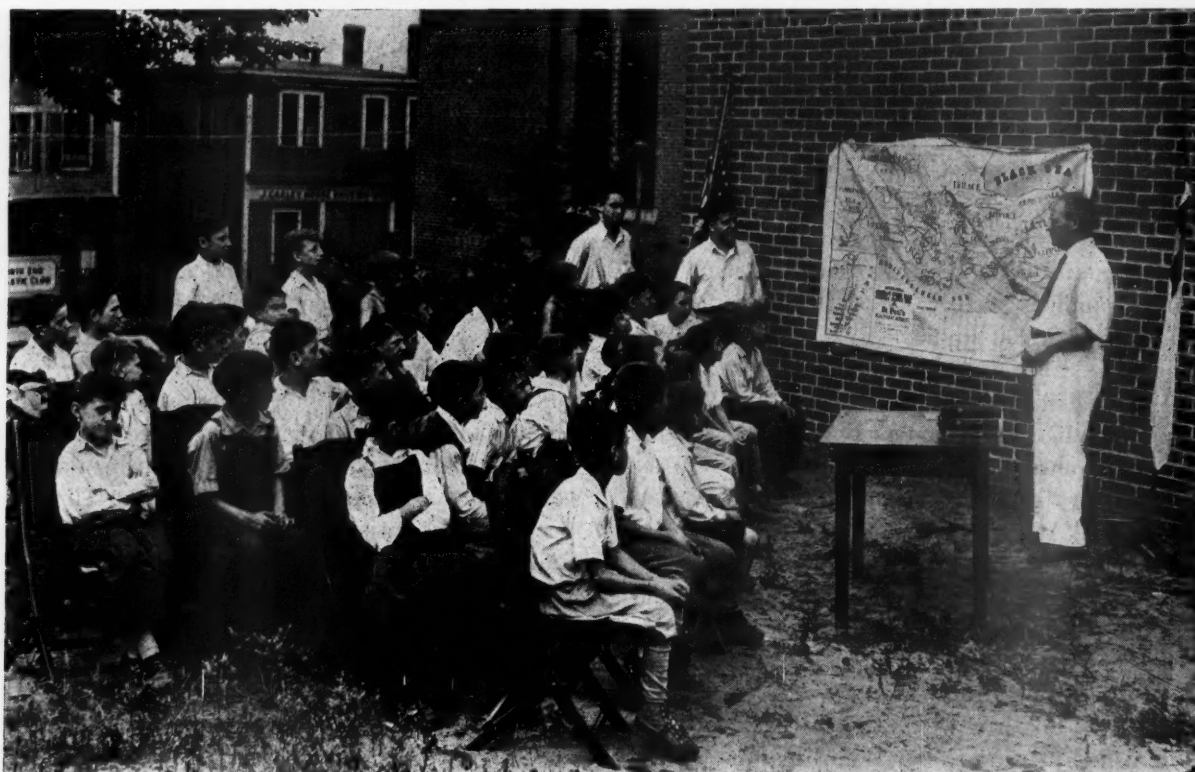
"There is a cup of tea, a whole-wheat muffin and a bit of fruit candy ready and waiting," came the news over the wire. "When will you arrive?"

I MUST HURRY BACK.



An Eventful Missionary Year

Synopses of reports presented at the June Convention in Colorado Springs. If you have not the time to send for and read the complete reports when published, these summaries will inform you briefly of what has happened during the denominational year just closed



Last summer 2,099 Baptist Daily Vacation Schools were conducted. Their value is easily recognized from this picture of a school in Providence, Rhode Island

Higher Costs But Lower Prices

In spite of higher printing labor and paper costs, the Publication Society reduces the price of its Sunday school periodicals—

Other features of the year's work

By OWEN C. BROWN

DURING the denominational year just closed, the Publication Society has revised downward the price list of its periodicals. This has effected a substantial saving to the average Baptist Sunday school each quarter. The reduction has been made in spite of the fact that the price of paper and of labor in the Society's printing house has risen during the year.

The response to this reduction in prices already is a noticeable increase in the circulation of periodicals.

By every means possible, an enlargement of the religious education program in this country is imperative.

Criminologists and social workers assert that religious teaching must be the first step to be taken in combating the present crime wave in America. The largest criminal group is the 19-year-old group (see June, page 328). Public men are saying, "We must begin with the children if we are to change this appalling condition." They are appealing to the churches to help.

In answer to this appeal the Publication Society is joining with other denominations in a movement to bring Christian teaching to all the children and

youth of our land. There are 17,000,000 children between the ages of 6 and 18 receiving no Christian instruction whatever. It is a great untouched field and a challenge we must not ignore. Every church can help through its regular Sunday school, its vacation church school, and its young people's groups. Definite plans and suggestions will soon be presented to every Christian worker.

During the past year the Christian Education Caravan, inaugurated a year ago (see *MISSIONS*, September, 1934, page 419), has been greeted with growing enthusiasm by large numbers of workers in the various states as a very practical method of helping every pastor and all of his leaders. The Caravan has covered all the Rocky Mountain and Pacific Coast states and has done some work in the East. The result of these conferences is a better understanding and appreciation of the work of Christian teaching and an increased enthusiasm for cooperative efforts.

The Caravan conducts one-day conferences on Christian teaching in associations or in sufficiently small areas to reach every leader in every church school. The work is planned by states under the personal supervision of the state director. The team is made up of three from Philadelphia who lead the conferences for pastors and for leaders of every age group in all of their activities. There are no speeches. Discussions are based upon the problems and suggestions which the local workers bring. Forty large display posters are so arranged as to present in their proper order all teaching materials printed by the Publication Society—Keystone Graded Courses, elective courses, Uniform Lessons, story papers, and explanatory leaflets.

Leadership training has been another outstanding feature of the year's program. Last summer 42 assemblies were conducted with an enrolment of 6,105. Scores of community training schools and church training classes have been conducted. A total of 17,514 credits were given. A large number of others have attended classes but have not taken the work for credit. All of our churches should join in the slogan: "Every teacher a consecrated, well-trained teacher and every parent cooperating in the Christian teaching of their children."

Vacation Church Schools are likewise a growing power in bringing Christian instruction and guidance to boys and girls. Last summer this division of our department of Christian education recorded 2,099 Baptist Vacation Church Schools.

The colporter service of the Society reports continued progress. In April *MISSIONS* published an account of the new church at Powell, Wyoming, and the work of Rev. C. A. Blinzinger. (See page 222 in that

issue.) The church will be dedicated this month, free of debt except a loan made by the Home Mission Society. Another story of the results of colporter ministry appeared on page 277 of the May issue concerning the service of Rev. C. H. Bolvig in Minnesota. Such achievements could be multiplied.

In the book publishing department the Society made its annual grant of \$10 worth of books to members of senior classes in Baptist theological seminaries and in return is receiving fine letters of appreciation. A total of 235 students received such grants. Over 1,800 books have been contributed.

In its book publishing department the Society during the past 15 months has issued a notable series of sermons known as *The Judson Press Sermons* selling at \$1.00 per volume, a very low price considering the size and quality of the books. Already they have had a comparatively large sale, which indicates the fine service they are rendering. Titles and authors have been repeatedly announced on the book review pages of *MISSIONS*. The Society has had urgent calls for a hymn book for young people. In answer to this appeal a special committee has been at work many months to produce the best book possible at a reasonable price. Price, cloth \$.35, paper \$.20. *Hymns for Creative Living* is just off the press. It will be the Convention hymnal at Colorado Springs. It contains 195 hymns, well classified under 24 headings, also 12 pages of responsive readings and six complete worship programs.



Her Operation Was Halted

An earthquake halts a surgical operation—governmental restrictions on mission work in Mexico—legalized liquor traffic among Indians—and other demands of the new day mark the year's work in the fields of the Woman's Home Mission Society

By MRS. AUGUSTA WALDEN COMSTOCK

A WOMAN lay unconscious on the operating table in the Baptist Mission Hospital in Managua, Central America. Dr. John Pixley was in the midst of a second operation on her when an earthquake came along. Walls cracked; bottles on the tables in the room began to dance; antiseptic solutions began to spill over. For half a minute the operation was

halted. Fortunately no ill effects resulted and the patient never knew what happened while she had slept in ethereal unconsciousness. She was in the hospital 23 days. Her bill for service and board amounted to \$43, of which she paid \$5 and the hospital benefit fund paid the rest.

This incident is typical of the many services of the Woman's Home Mission Society throughout the past year, and especially of its efforts to overcome emergencies as they arose, and to meet the manifold demands of the new day.

Our government policy of encouraging Indians to revive their discarded ceremonies and practices is proving a setback to missionary work. An even more effective blow is the legalizing of the liquor traffic. To meet the need in this Indian situation requires boundless faith and courage.

To meet the demands and problems of the new day in mission schools requires God-given wisdom. In spite of great uncertainty in Mexico regarding all Christian schools, our Colegio Howard was able to finish the year with government recognition. Unfortunately drastic requirements in the new laws prevent its continuance as a school. However, Christian influences are maintained in the building that houses public school girls. One of its former staff became matron of the Latin American Hospital. Another now carries on missionary work in the villages. Colegio International has experienced no trouble and is steadily gaining new students.

To meet the needs on the field, Rev. Frank Brosend was installed as director of the Baptist Orphanage in Alaska. Since the only church on Baptist territory there is a Greek Catholic Church, an unmet need is a brave young minister to shepherd our youth after they leave the orphanage.

In the United States, the Mather School has met the demands of the community for higher Negro education by adding a Normal Department in which graduate students are preparing to become teachers of their race. The Chicago Missionary Training School has enlarged its curriculum to provide four years' college work. Plans are made for incorporation and the granting of a degree in Religious Education. At Berkeley Divinity School, Miss Ruth Finwall has been appointed as new dean of women.

Our Christian Centers have met the demands of their neighbors with Christian ministry. In some of them the Government Relief Agency has set up a nursing school, furnishing its teachers and supplying one well-balanced meal a day for its children. White Cross has enabled our workers to distribute thousands of garments to their suffering poor. One worker writes, "God bless the workers of the White Cross who put the love of God in every stitch they take." To better serve the Negroes in Detroit, our Center there has been rebuilt. To better serve the Japanese a splendid new building has been erected on Terminal Island, San Pedro, Calif. (See MISSIONS, April 1935, page 222.)

In spite of difficulties and persecution the gospel is helping to meet the spiritual and physical needs in Central America. The starting of a Sunday School in Corinto by two girls seemed like a pebble dropped into the ocean. But the circles it set in motion have gone on growing in size until they now encompass a church seating 70, while an interested crowd surrounds it on the outside.

Throughout the year the Woman's Board has made efforts to "meet the demand of the new day" for a more unified denominational program. The Ministers and Missionaries Benefit Board needed

This superimposed map of Alaska on the United States makes clear the relative size of the two countries. The map was made while part of Oklahoma was still the Indian Territory, but no change has occurred in size



The orphanage on the Kodiak Island to which Rev. and Mrs. Frank Brosend went is located in the region on the map that carries the name of Indian Territory. Read again the story of Miss de Clercq's visit, MISSIONS, Nov. 1933

A church service out in the desert near Brawley, Cal. It was conducted by the Mexican Baptist Church in Brawley. This is in the famous Imperial Valley



When this picture was taken the thermometer registered a temperature of 100 degrees. Rev. P. J. Villanueva, Mexican pastor, is in front holding the Bible

more office room. So we exchanged our offices for theirs. Unfortunately we could not, like Alice, "shut up like a telescope." Making ourselves "the right size" required some painful and cheerfully made adjustments, but a sum was thereby saved on rent. To meet the demand for joint meetings with the Home Mission Board, we changed our Board meetings to the same day as theirs. To cooperate in the promotion of all Home Mission interests, our representatives serve on National, State and City committees. To enlist churches in the work of Christian Americanization, conferences have been conducted in several associations. Thus with thanksgiving for all accomplishments, and consciousness of many failures, we soliloquize:

Oh, needs are many and resources small;
Will you help the twain to meet?



Meeting America's Needs

Pastors' salaries far below the minimum—churches crushed beneath debts—whole communities without any religious privileges—these and other needs challenged the Home Mission Society in its work for the past year

By GEORGE PITT BEERS

A REVIEW of the Home Mission Society's work for the year 1934-35 awakens two compelling emotions. One is gratitude that in times like these there has been such steady progress in meeting the

spiritual needs of America. The Home Mission agencies are courageously raising the standards of local church life. More is expected of churches that are to be aided, and they are responding. Comity is becoming a reality. Competing churches are being eliminated. Cooperation is strengthening the evangelical forces.

The Negro colleges move forward. Morehouse College is joining with Atlanta University, largely increasing its endowment, planning improvement of its buildings, and is preparing to take an outstanding place in the education of Negro youth. Virginia Union University is strengthening its financial situation, lifting its educational standards and serving its people in an ever-enlarging way.

In work among Indians a new type of pioneering promises great advantage. Missionaries on each field have been organized into a Council. All local administrative matters are in their hands. Bacone College is completing its campaign for a building program to care for a larger student body and do a wider range and higher grade of work.

Christian Centers are proving themselves a vital evangelizing force as well as a great ministry of compassion to the multitudes in the depressed areas of our cities. Churches are being organized. Sunday schools are growing in numbers. Groups of young people who have grown up in these Centers are now taking their places as leaders of other groups.

In Latin America there are still multitudes eager to hear the gospel. A Mexican pastor in the United States has gone back to Vera Cruz, Mexico. Now there is a new church in that city where before there was no evangelical church. Dr. Ota G. Walters and her trained nurse are carrying on medical work in the Indian towns of Oaxaca, Mexico. In the trail of the revolution one man in that field has bought 50

Bibles to distribute among the people. The community is asking for a Mexican pastor "to teach the people the religion of the Bible." Two new missionaries, Rev. and Mrs. Thomas F. F. Dixon, have gone to Salvador. Rev. Louis Argueta, after five years' study in the Spanish-American Seminary at Los Angeles, has taken charge of our important church in San Salvador, the national capital. A Baptist convention has been organized and a national Sunday school convention is held. The churches are moving forward in self-government and in evangelistic work. A new building has been secured in Rivas, Nicaragua, and a new station has been opened in Corinto.

There is, however, another side of the picture. The other emotion awakened by a review of the year's work, is a sense of great responsibility for the challenging needs that we are not meeting.

A recent study of Massachusetts reports 26 rural communities absolutely without religious privilege. If this is so in New England, what must be the challenge throughout the country? The Home Mission Society is keenly aware of this need and is laying its plans to make a definite contribution to it.

Latin America in her poverty pleads for buildings. One church, with an attendance of over 500 and a Sunday school of over 400, has no building at all, but meets in a borrowed thatched shelter that has no walls. Another church worships in a building one wall of which was shaken down by an earthquake. The other wall is propped up. The Academy at Barranquitas, Puerto Rico, is in desperate need of dormitory accommodations for pupils from a distance.

About 2,000 Baptist churches report debts exceeding \$27,000,000. Some are in process of liquidation. Others are proving tragic. Great churches are threatened with extinction. Others may lose all they possess and will have to start over from the beginning. The Church Edifice Department is doing its utmost to give assistance in this situation.

At the same time there is a great challenge for church extension. In the past five years very little effort has been made to enter new fields. But the life of the denomination depends on the winning of new areas. Sunday schools must come back to their old task of blazing the trail for churches. Christians must again open their homes to religious work. Methods must be found that will enable us, even in these financial circumstances, to make advances.

A tragic situation is the low level to which the salaries of pastors are sinking. There was a time when most states had a minimum salary. Financial conditions have totally broken down all such standards. The stories that these home missionaries could tell today wring the hearts of all who know their

circumstances. While we are discussing a new economic order, here is a challenge at our door to set our own economic house in order.

The Home Mission enterprise goes forward. Four states, Wisconsin, Iowa, Illinois and Missouri, have celebrated their centennials in the past year. The Home Mission Agencies are studying their field all across the country. They are searching for the best means of entering into every opportunity. The prospects still "are as bright as the promises of God."



Still on the Waiting List

More than 400 ministers cannot be accepted for membership in the Pension Fund. This is only one of the problems which the Ministers and Missionaries Benefit Board had to face during the past year

By PETER C. WRIGHT

THE Retiring Pension Fund has closed a remarkable year. No accrued liabilities arose. No unforeseen contingency developed. No annual expenses were incurred for which provision had not previously been made. Benefits so far actually paid out to members of the Pension Fund have exceeded \$1,475,000. During 1934 the benefits paid to members exceeded on the average \$1,000 for each working day.

Nevertheless, it is most unfortunate that more than 400 ministers and missionaries have asked for membership who could not be accepted because of a lack of funds. Many of them are worrying because their names are still on the "waiting list." They have a right to worry. Our churches, too, should be worrying about it, and should be taking the matter seriously to heart. It is their problem. The Board is simply their agent.

The United States Government will doubtless enact an old-age security law during the present session of Congress. Reports are that the committees of both houses of Congress have exempted churches from the application of the enactment. Shall the churches fail to provide for their selected, trained, specialized servants while the Government makes provision for the age of others in every and no particular walk of life? Shall our pulpits preach the application of the gospel to life only to have the Government make the application and the church fail to apply it? In this social application of the

gospel shall the churches lag behind a political government? What will be the effect upon the attitude of the community toward the church if this takes place? Shall we protest against exemption? Then we run straight against the age-long idea of separation of church and state. It should be called to our attention, however, that the Government in its provisions for old-age security is dealing with the individual and not the organization. In view of the whole situation, we cannot escape the conviction that the time has come when the denomination faces, in the problem inherent in this waiting list, its most imminent and important task.

The Ministers and Missionaries Benefit Board has now completed 24 years of helpful service. No topic of the day brings forth a more widespread unanimity of spirit than the relief of need. No phase of relief stirs the hearts and minds of the American people at the present time so intensely as that which relates to the care of those in age.

During the past year the Board has continued to make grants for the relief of need. For relief alone the Board has spent twice as much as the churches have contributed to it. It is paying out in grants at the rate of a \$1,000 every working day in the year. The average age of recipients is over 72 years.

During the past year 69 of these aged veterans of the ministry have passed to the other life. At an average age of 80 years "God's angel came" for them. We share in the fruits of their labors. They have found their reward in the higher life.

While the depression has had the effect of decreasing most business enterprises, it has largely increased the work of this Board. The losses, illnesses, unemployment incident to ministerial life these days, plus the difficulties in connection with the pos-

session of mortgages and securities, have greatly increased the work.

The Board is, nevertheless, abundantly grateful to God for the comfort and joy it has been able to bring to worthy lives, and for its success in safeguarding the funds committed to its keeping.



She Fell into a Pit

Recording achievement amid disaster, a missionary's experience in Congo typifies the gratifying progress of the year in the work of the Woman's Foreign Mission Society, amid overwhelming difficulties

By GRACE A. MAINE

EARLY in the year 22 Belgian Congo women and a woman missionary started out on a long evangelistic tour covering about 50 villages. On the trip one of the women died and the missionary fell into a pit and broke her leg. Nevertheless, the trip was a real success, for the women learned how to witness for Christ and the people of the villages caught a vision of service.

This experience of achievement amid disaster is typical of many throughout the fields of the Woman's Foreign Mission Society during the past year. There is an exceedingly bright side to the picture. One looks with joy and thanksgiving on the triumphs over fear, ignorance, superstition, nationalism and persecution—triumphs of cooperation, of self-government and initiative.

On the other hand, missionaries today face many trials which differ greatly from those faced by the



A group of new Christians on the Bengal-Orissa field which this year celebrates its mission centennial

early pioneers. They are, nevertheless, real trials. How to carry the work of two or three other missionaries, what tasks to neglect, how to keep up morale during typhoons, famines, plagues of grasshoppers, persecution, and salary cuts—these are some of the problems facing the modern missionary.

During the past year further sacrifices and adjustments have had to be made. Year by year we have been reporting a decrease in missionaries. The past year is no exception. From May 1, 1934, to April 30, 1935, our missionary staff dropped from 181 to 164, a net loss of 17 for the year. Only one new appointee was sent out. Taking a furlough these days is synonymous with "taking a chance." Many missionaries prefer to stay on one or two years over time, hoping that times will improve so that return to the field can be guaranteed.

It is, therefore, a real triumph of faith on the part of the Woman's Board in deciding to send a new missionary this year to each of the four centennial fields—Assam, Bengal-Orissa, South India, and South China—come what may! In part this has been made possible by the vision of our late beloved leader, Helen Barrett Montgomery, who left an annuity to the Woman's Board.

Reinforcements are particularly needed now. In addition to the loss of 65 missionaries since 1925, on the active list 20 missionaries will be due to retire within the next five years.

Nevertheless, on all fields the work goes forward. Thus in Assam the women are more and more beginning to feel their responsibility for the work of the church, the schools and the orphans, and their offerings go to these worthy projects. In Bengal-Orissa the importance of well-qualified women workers is recognized and the Bengal Home Mission Board has raised both qualifications and salaries of Bible women.

Good news comes of the progress of the Burman and Karen women's societies. Reports show 51 Burman societies with 1,000 members and 3,800 rupees contributed through mite boxes and membership fees. The All-Burma Woman's Missionary Society supports six preachers and Bible women and two teachers at the Burman Woman's Bible School. In addition they contribute 20 rupees per month for Daily Vacation Bible School work. While complete figures have not been received, partial reports for Karen societies show 427 societies with a total membership of 13,180 and 64 workers supported.

From South India comes a story of wonderful village influence by three Christian women living in a Christian Center. Three such centers are now in operation and a fourth is planned. Cholera pre-

vented the Telugu Baptist women from holding their 14th Annual Convention in Hanumakonda as planned, but 214 women gathered at Nellore and the convention went forward.

In China and Japan the women are also taking their responsibility in church, school and home, and excellent reports have been received telling of the progress made. The West China Union University has a record enrolment of 108 young women, and 17 of these are Baptists. Three schools have introduced Home-Making Courses for girls. Plans for self-support go forward. In China the Hangchow Union Girls' School reports great success in their Endowment Fund Campaign. The Kinhwa Girls' School has also been engaged in raising an endowment fund.

A full share of triumphs belongs to the medical work. Shaohsing opened a new nurses' home. Ningpo has an enviable record. Out of 41 nurse graduates, all but one have been Christians. Lives touched with loving care in the hospitals have come to know Christ as Saviour. Dr. Chen, for four years on the staff of the Christian Hospital in Shaohsing, is now doing post-graduate study in America. She tells of the wonderful outreaching of the hospital to touch the prison, the Home for the Blind and Deaf, the Home for the Aged, and the orphanages. The Nellore Hospital reaches out to many villages with help for hundreds of sick people.

From every hospital comes the same story—high praise for White Cross supplies. In these days of reduced appropriations many hospitals rely upon the White Cross to provide urgent necessities.

During this period of trials and achievements, the Christians on our fields continue to trust us at home. They believe that we are doing everything possible to keep the work going over there. Are we really doing so?



Everything Rose Except Income

Every department of work in the Board of Education reports an encouraging outlook in spite of reduced income

By WILLIAM A. HILL

THE 24th annual report of the Board of Education reflects two things: the influence of the depression on our Baptist schools, and the determination of students to acquire an education in spite of financial handicaps.

The Board has adhered to its ideal that every Baptist institution and university pastor shall be visited each year by a member of the staff. The service rendered by university pastors in student guidance continues to be impressive.

Achievements and trends are summarized in the following statements:

1. Reports on registration gathered from all our schools show an increase of 252 students. Seven seminaries, eleven colleges, four junior colleges and six academies showed increases.

2. The depression has had a marked influence in stimulating the development of junior colleges, whose future is assured since they meet the demand for education beyond high school age. Some junior colleges are having marked success, as, for example, Colby Junior College of New Hampshire.

3. In spite of reduced enrolments, scholarships, income from investments and competition for students, the outlook is fairly satisfactory.

4. Education without religion is inadequate. In a time of moral breakdown, education must be permeated with the Christian religion.

The Department of Missionary Education has had one of its most active years. It has built its program to help meet the threat of a rising tide of paganism, irreligion and materialism. In another year of restricted budgets, increased results are noted in practically all enterprises:

1. The number of teacher training agencies increased from 76 to 86, and leaders furnished increased from 132 to 149.

2. Mission study classes in summer assemblies and conferences increased from 232 to 304. Total enrolment in these summer school mission study classes rose from 6,224 to 7,756, with a gain in total enrolment from 11,413 to 12,273.

3. Mission study classes increased from 8,227 to 8,703, a gain of 476. Schools of missions increased from 658 to 761, a gain of 103, and missionary program meetings from 81,456 to 82,826, a gain of 1,370.

4. Systematic missionary instruction was provided in 2,336 Sunday schools, a gain of 64.

5. Churches qualifying for the Department's certificate totaled 2,101, a gain of 116.

6. During the year 425 new Guild groups were organized; 369 new Children's World Crusade groups; and 63 new Royal Ambassador chapters.

The giving record of the World Wide Guild and the Children's World Crusade is proportionately higher than the giving of the denomination as a whole.

During the 15 years since its organization, the Department has produced 50 volumes. This literature includes the biographies of 35 Baptist missionaries and pioneers; life story materials for boys and girls; a new literature on Assam and special volumes on home and foreign fields; also three volumes just issued, *Between Two Centuries* by Dana M. Albaugh; *Youth Unafraid* by Anna C. Swain, and *They Came Seeking* by Coe Hayne.

An unusually heavy correspondence represents the continued and growing interest in missionary education.

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Schools of Missions

ANSONIA, CONN.

Mrs. C. S. Carter of the Ansonia church reported a School of Missions held for six consecutive Sundays, using the regular Sunday school period during January and February. There were 16 classes, representing men, women, young men, Philathea, older girls, intermediates, juniors, and primaries.

The total enrolment was 198, and 136 of these had a perfect attendance. The books studied were *World Tides in the Far East*, *Typhoon Days in Japan*, *Japan and Her People*, *The Honorable Japanese Fan*, *Friends in Nippon*, *Taro's Adventures in Japan*, *Treasure Hunt*, *Honorable Neighbor's Garden*, and *Today's Youth and Tomorrow's World*. Appropriate Scripture verses and charts

were made by the World Wide Guild and elementary grades. An exhibit was held in connection with this school. The church is of the opinion that the work has been remarkably satisfactory and awakening.

BROOKLYN, N. Y.

The Church of the Redeemer, Brooklyn, N. Y., held a mid-winter institute on Wednesday evenings

for six weeks. The different classes and organizations had charge of the supper. The programs began at 7:15. Four groups met for one hour for study and discussion. Mrs. G. Howard Estey led the woman's group in a study of *Suzuki Looks at Japan*. The men studied and discussed some of the resolutions presented at the Rochester Convention. Rev. Quentin T. Lightner, the pastor, discussed these same topics with the young people's groups. A parents' group was also held under the leadership of Mr. B. E. Odell. Messages were brought by missionaries from Burma and India and from the Missionary Societies. *Alice Through the Postal Card* was presented by the children of the Bible school on the closing night. White Cross supplies for foreign mission work in Assam were on exhibit. The attendance and interest greatly exceeded that of the past year.

International Fellowship Dinner in Rochester

An International Fellowship Dinner was the special feature by which this year's School of Missions at the Baptist Temple, Rochester, N. Y., was brought to a close. The main program of the evening was centered around a number of personalities representing various countries around the globe. Young men from the Philippines, Germany, Italy, Mexico, Argentina, China and Africa presented various aspects of Christianity as it functions in their individual countries, and testified as to how much the missionary program has helped. Besides the special music presented by the Temple orchestra and a trio, a very well-organized handwork display was on one side of the room. Through lanterns, Japanese villages, pictures, scrapbooks and other models which the boys and girls had con-

structed, the oriental atmosphere was made prominent. The attendance at this International Fellowship Dinner was the greatest of any of the sessions. The international idea gave a great impetus to the missionary and benevolent spirit of the church.

A Daily Vacation Bible School Studies Missions

The Calvary Baptist Church of Davenport, Iowa, completed a successful Daily Vacation Bible School with 166 enrolled. The principal, Mrs. J. L. Pierce, introduced definite mission study in each department.

The school assembled as a whole each day at 9 A.M. After the worship period and announcements, each department adjourned to its class room where a systematic program was followed. This consisted of memorizing Scripture verses, sacred song service, handwork, and mission study.

The methods and materials used for teaching missions to the beginners were kept simple and understandable. The first week the work centered around the subject of homes. Stories were told to show that God has given different kinds of homes to birds, animals, plants and peoples. The second week the subject of friends was used.

In the Primary Department stories of the work of our missionaries in China, Japan and among the Indians were used. The Junior Department used the book, *Building the Americas*. The children located in their geographies the different countries and towns which were mentioned in the stories. The girls made notebooks in which they pasted their memory verses, illustrating them with pictures. Names of several Baptist missionaries and their stations located in different parts of North and Central America were mentioned in the class.

The Flying Boat was used by the Intermediate Department. (See review on page 483.) There was considerable interest in the story and on demonstration night the different characters were presented in costume.

The adult work was purely experimental this year. However, it proved to be a success and will be a permanent part of the school in the coming years. There were 20 women enrolled in the class. The book, *The Jew and the World Ferment*, was studied.

The children gave \$6 to missions, which was one-half of their offering. Part of the handwork helped to fill the White Cross quota.

Graded Home Mission Stories and Charts

During the current year Baptists are to study the theme "Pioneering Today in Home Missions" for the Home Mission subject. Three booklets are ready on this theme: Primary grade, *A Small Boy's Adventures in Home Mission Fields*, by Amy W. Osgood; Junior grade, *Pioneering with the Peterkin Clan*, by Augusta W. Comstock; Intermediate-Senior-Adult grades, *Missionary Facts About Home Mission Pioneering*—a Handbook of missionary ammunition, compiled. The price of these booklets is 15 cents each, or 35 cents for the set of three.

In addition to their use in the Church School, these stories are valuable for the programs of Young People's Societies. Selected items from the Intermediate-Senior-Adult booklet may also be used for church bulletin boards and calendars.

Write to the Department for the folder announcing these graded materials and other suggestions for missionary education in the church school.

Missionary Programs for Young People

Young people's societies will be especially interested in the splendid series of programs prepared for them by Mrs. Margaret Holley Tuck. They are based on the following books: *Christian Youth in Action* (Home Missions) by Frank W. Herriott and *Between Two Centuries* (Foreign Mis-

sions) by Dana M. Albaugh. The Home Mission programs give suggestions for a Youth Conference and the Foreign Mission programs, entitled *The Centennial News*, feature the making of a newspaper as a project for the group. Each set is 15 cents. Order from the Department of Missionary Education or the American Baptist Publication Society.

For the group of states having more than 200 churches, the banner went to New Jersey, Rev. W. F. Cusworth, High Counsellor.

Merit Award Badges

It is hoped that special attention will be given by all R. A. leaders to interesting the boys of the Chapters in the Merit Award Badges provided for certain activities to be carried on in the Chapter. The Department has available seven badges for attainment in the field of religious education. The activities include: (1) Friendly Service to "Strangers Within the City Gates"; (2) Bible Knowledge; (3) Knowledge of the New Testament Church; (4) Initiation in World Friendship; (5) Participation in a Summer Camp; (6) Proficiency in the Principles of Stewardship; (7) Proficiency in Electrical Map Work.

Merit award badges may be secured for 15 cents each. Write to the Department for a special folder.



The world's oldest building constructed entirely of wood, according to *The Christian Graphic* of Japan, is the Horyu-ji temple in Nara. The Japanese are this year spending 1,750,000 Yen (about \$500,000) for extensive renovation.

ROYAL AMBASSADORS



Judson Chapter of the Royal Ambassadors at Downs, Kansas

Missionary Education Materials

In the new pamphlet entitled *Missionary Education Materials for All Baptist Young People*, there is a section containing special suggestions for the Royal Ambassadors. Listed here are the Missionary Heroes Courses, Organizational Materials, Reading Lists and other valuable suggestions for Counsellors and leaders of boys. Send for a free copy.

New R. A. Chapters

CHAPTER	CHURCH	PLACE
Judson	First	Watertown, S. D.
Judson	First	Stillwater, Minn.
Judson	Littlefield Memorial	Rockland, Maine
Judson	First	Phillipsburg, Kans.
Mackay	Second Mt. Pleasant	Franklin, Ind.
J. E. East	First	Mt. Olivet, W. Va.
Judson	Baker Ave.	Great Bend, Kans.
J. H. Cope	First	Rosel, Kans.

R. A. Banner Awards

The Department of Missionary Education awards each year three gold-lettered blue silk banners to the three states which have accomplished most according to the following factors: (1) Number of new chapters added. (2) Number of chapters aggressively active. (3) Character of state cultivation work.

For the group of states having less than 100 churches, the banner this year went to South Dakota, Rev. John Jensen, High Counsellor.

For the group of states having more than 100 churches and less than 200, the banner went to Oregon, Rev. Fred R. Daehler, High Counsellor.

Features in This Issue of Special Interest to Boys

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WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Fetishism and Witchcraft

We have been shocked and grieved in the last few months to learn how deeply imbued fetishism and witchcraft are in the lives of these people. A most awful case of this came to our attention. A woman had died of childbirth, and some time later five men were accused of having caused her death by sorcery. They were all tried by the Poison Ordeal, and two of these were done to death most cruelly, because they were thought guilty. They would perhaps have overcome the effects of the poison, but since they were thought guilty, one was buried alive and the other killed. The teacher at that town happened to be at the Mission at the time with his sick child, but he discovered it when he returned, and he reported it at the risk of his life. He has not dared return there since, for they have threatened to kill him. When the case was reported to our doctor who was then in charge of the evangelistic work, he sent the affair to the State authorities. They called upon the doctor to go to the village with them, as expert witness. When the chief of the village heard this, he immediately sent to all the witch-doctors near and far to buy the strongest fetishes he could obtain. He even bought one from a Mohammedan, who works in the vicinity. This particular fetish was to bring down lightning from heaven and strike the doctor dead when he would come to the village. The other fetishes were to give him power to tell lies about the case, that would appear as truths to the white people. On the day the doctor and the State Judge



Christianity or Witchcraft in Belgian Congo?

arrived there, an electrical storm came, and the lightning struck in the village, but failed to hurt the doctor!—*Alice O. Jorgenson, Vanga, Belgian Congo.*

Open Minds in South China

It takes both executive ability and patience to lead on those who have only a vague idea of what a modern hospital should be. In my early days in China I was sometimes discouraged with our limited equipment, but decided that the essential thing was to always keep ahead of the surroundings and lead on toward higher ideals even though our ultimate aim could not be reached at once. That principle still holds, but progress is necessary if we are to help set high standards in a country seeking to change their old ways for something new and better. Some of these much needed improvements are now being made.

For the most part people have open minds for the gospel. Many are eagerly reading the Bible. During a recent series of meetings in our church there was a book table in a side room where much Christian literature was sold, including over 100 copies of the Bible (about 75 whole Bibles and about half as many New Testaments). There is a wave of evangelism going over the country. Of late in our area as throughout China many have been holding revival meetings. The type of the services and the results depend much on the individual speakers. Some are rather extreme in their views but, almost without exception, they are men (and a few women) filled with the Spirit of Christ and striving earnestly to bring their countrymen to know and recognize the Saviour.—*Clara C. Leach, M.D., Kityang, South China.*

After 100 Years

As we come to the end of our hundred years of work in South India I realize that a vast amount of time and money has been invested in the work. You may ask what we have to show for it? We must realize that a complete report can never be given in this world.

That will appear in the future when we stand before our Maker, and perhaps then many of us will stand in awe as we learn what Indian women have accomplished for their Master. However, we do see enough to encourage us and make our hearts thankful.

In Government schools on the Hanamakonda field, it is fair to say that the women Christian

teachers are still the backbone of the institutions. They compare very favorably with other teachers both in numbers and influence. May God show us, as Christian women of America, how we can best help our Telugu sisters as the second century of their work begins!

For the groups of Bible women who are carrying the gospel message, Mrs. Davis and Miss Bullard of Kavali are interested in mapping out courses of Bible study, very simple, so that the very most illiterate can understand, and sending out faithful bands of Bible women to carry the message into the villages, not to preach, but to teach the truths slowly and patiently, until the women comprehend and can, in turn, tell them to others as they work in the fields. Song and Bible verses accompany the stories, and can be recited as rice is being transplanted or harvested, or other work is done.

Some of the finest work done by our Christian women will be found in our schools, as has al-

ready been intimated. Only a few years ago a Hindu inspector of schools remarked in a public gathering that he found by far the best schools in the villages were those conducted by Christian women. In our station schools our Christian women teachers are still more outstanding.—*Frances Tencate, Nellore, South India.*

A Circulating Picture Gallery

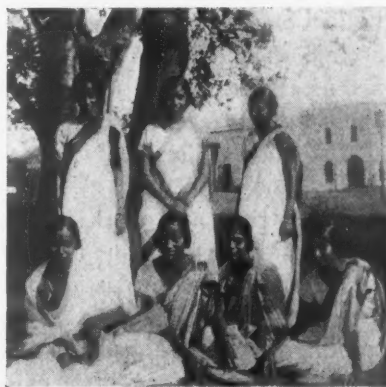
We have just started a new little plan among our day pupils. Some of the pictures that were given to me I had framed, and announced that as the girls took books from the library and kept them for a time so they could take a picture home and keep it for a week. We began with the First Form, and I announced that six pictures were ready. Twenty eager youngsters flocked around the table. They drew lots and then the six fortunate ones in turn selected a pic-

ture. The first one chosen was rather a small picture—a calendar picture of Jesus and the children. A larger one was similar. "The Age of Innocence," "The Light of the World," another one of Jesus at the Door, "Can't You Talk?" were the others. On the chair were three others, a magazine picture of a boy and a parrot, one of Madame Le Brune and her daughter, and a large one of the "Feeding of the Five Thousand." These were all pressed into immediate service. "The Feeding of the Five Thousand" was a picture roll one, too large, I decided, for any child to take home, but one tiny little girl wanted it. "Do you go in a cart?" I asked. She didn't, but she was sure she could carry it. It seemed as though it would almost drag if she carried it by the wire, but she started off happily with it under her arm!

How I wished everybody who has contributed pictures for White Cross work, could have witnessed the little scene.—*Olive E. Jones, Nellore, South India.*

INDIA AND CHINA LOOK TO THEIR FUTURE

BELOW: *Students at Podili, South India*



LEFT: *High School Students at Khanaprova, India*

BELOW: *Student Nurses at Kityang Hospital, South China*



TIDINGS



FROM THE FIELDS

The New-Old B. M. T. S.

*Baptist Missionary Training School Receives College Rating
and Will Grant B.A. Degree*

By ALICE W. S. BRIMSON, President

IN June the last class in the three-year course graduated from the Baptist Missionary Training School in Chicago. Some of these students came back this fall to form the first senior class in the course leading to the degree of bachelor of arts. With this step, the school becomes a college for the education of missionaries and Christian workers. To take a step forward, to strive to accomplish more adequately its purpose, has always been characteristic of this school.

The motivation, however, remains exactly what it was, when in a small building in 1881 its first students entered the three-months' course designed to prepare Baptist young women for Christian service. The courses gradually extended to three years, and now, by

BELOW: *B. M. T. S. students enjoy a quiet tête-à-tête by the fireplace—*



adding another year and maintaining high standards of scholarship, the school is admitted to the North Central Association of Colleges. In addition to courses in religious education, psychology, and technical studies giving thorough training in Christian work, courses in social sciences, history and philosophy are also offered. Splendid Bible courses are the matrix of the curriculum. The school continues to stress practical application of classroom studies, through field work in kindergartens, Bible classes and many other appointments. To bring "Christ in every home" of its community is our objective.

But is there any work for its graduates? Four new appointees of the Woman's Home Mission Society this fall are alumnae of the Training School. In New York and San Francisco, among little children and as Christian Center

workers, these graduates have the joy of becoming missionaries. Graduates are finding openings in churches as secretaries and assistants for pastoral work or Christian education, while others are proving their efficiency in social work.

Is there any work for young women prepared for Christian service? Can this be asked when in every church and in every community opportunities for Christ are slipping by unmet because of the lack of trained leaders? If Christian work is more of a calling than a vocation, and those who have caught the gleam are eager to serve, then there can be no question that the need and the openings are more challenging than ever before.

To help young women who have that spirit to be disciplined for effective service, and then to send them out to minister in whatever position they can find—that is the objective of the Baptist Missionary Training School.

OR: *A gay picnic on the sand-dunes. This class graduated in June*





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New Missionaries for Home Fields

*Recent appointees by the Woman's
Home Mission Society*

1. **Pliny Adams:** Born in Hopi village of Machongnovi, Ariz. Attended government school in Grand Junction, Colo. Field: Hopi and Navajo Indians, Toreva, Ariz.

2. **Mary Butler:** Birthplace: Susquehanna, Pa. Graduate of Keuka College, N. Y. Field: Baptist School, Managua, Nicaragua.

3. **Isabelle M. Gates:** Birthplace: Los Angeles, Calif. Received B.A. degree from Linfield College and M.A. from Berkeley Baptist Divinity School. Field: Christian Americanization, Northern California.

4. **Minerva Gonsalves:** Born in Portugal. Graduate of Baptist Missionary Training School. Field: Kindergarten, Christian Center, Phoenix, Ariz.

5. **Louise Heinz:** Birthplace: Bryon, Germany. Graduate of

Nurses' Training School, Booth Memorial Hospital, Covington, Ky.; postgraduate work in Lying-in Hospital, Chicago. Field: Evelyn Briggs Cranska Memorial Hospital, Managua, Nicaragua.

6. **Lydia Holm:** Birthplace: Howard, South Dakota. B.A. degree from Sioux Falls College and M.A. from University of Iowa. Field: Baptist School, Managua, Nicaragua.

7. **Stella Lee:** Birthplace: Tucson, Ariz. Graduated from University of California and the Baptist Missionary Training School; studied in medical school in Philadelphia. Field: Kindergarten, Chinese Baptist Mission School, San Francisco, Calif.

8. **Alice Olmsted:** Born in New York State. Graduated from Western College, Oxford, Ohio, and the Baptist Missionary Train-

ing School. Field: South Chicago Neighborhood House.

9. **Ruby Richardson:** Birthplace: Wayne, Neb. B.A. degree from University of Washington, Seattle; M.A. and B.D. degrees from Berkeley Baptist Divinity School. Field: Christian Americanization, Seattle, Wash.

10. **Dorothy Shimp:** B.A. degree from Ottawa University, Ottawa, Kans.; graduated from the Baptist Missionary Training School. Field: Christian Americanization, Chicago.

Note: Interesting facts about these new appointees are: three are products of home mission work; one is an American Indian; two were born abroad; one is an American-born Chinese; eight received their training in Baptist schools and colleges. All of these appointees are now on the field.



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WORLD WIDE GUILD

My life shall touch a million lives
In some way, ere I go
From this dear land of struggle
To a world I do not know.
So this, the wish I ever wish,
The prayer I ever pray,
May my life help the other lives
It touches by the way.

Selected

If 40,000 Guild girls really tried to live up to the thought in those lines some corners of this world would be better and brighter. What do you say? Shall we all try?

The first item of interest is Project Awards which could not be given in September. A Round Table Discussion on Christ's Plan for the Modern World won the Award. It was done by the Guild of Mt. Pleasant, Iowa, the findings compiled in four booklets, neatly typed and charmingly illustrated with drawings of our familiar Gu Gi friends.

The most pretentious and strikingly effective Project was "Why the Church?" This was a comparison of world religions in panel form, hand-colored, full of authentic information, beautifully lettered, and when stretched out it made a stunning frieze across the Guild Exhibit Booth. It was the work of the Ina Fry Guild, First Church, Huntington, Cal., and its inspiration was the Counsellor, Mrs. Walter Pegg, wife of the Pastor.

The itineraries were of unusual quality and judging was a difficult matter. The award went to Berean Guild, First Church, Salem, Ore.; Honorable Mention to Isabel Crawford Chapter, Abilene, Kans. The best Chapter Year Book Award was won by the Louise



Guilders in Seattle, Wash.

Mundt Guild, First Church, Sioux Falls.

With these in mind, look at the list of Poster Awards in September MISSIONS, page 440, and then let all Guild girls East of Kansas and Iowa get busy and show the West something. Isn't it about time California had a challenging competitor in the East?

The leaflet giving full information in the Stewardship Contest is promised about October 15th. Write to Stewardship Dept., 152 Madison Avenue, New York, or to 218. A fresh supply of Stewardship Pledge Cards for Guild girls is also available.

Virginia Edsall Giffin's new play, *The Gateway to Friendship*, is very impressive and is ready; also the pageant, *Gates of Light* by Violet Hoener, given at Colorado Springs. The latter would be lovely for Guild Vespers Sunday. "Book Notes" is a mimeographed sheet giving a brief digest of several books on Guild Reading Con-

test. All study books and programs are now awaiting your orders.

We have a great winter ahead and a great Master to serve, so Guild girls everywhere—

Fling wide the portals of your heart!
Make it a temple, set apart
From earthly use for heaven's employ,
Adorned with prayer and love and joy.

*Faithfully Yours,
Alma J. Noble*

218 Lancaster Ave., Buffalo, N. Y.

No Race Prejudice Here

The accompanying picture shows the Ju Hi Chapter, First Church, and the Gem Chapter, Chinese Church, Seattle, Wash., in a joint meeting at the home of Mrs. Reynolds, Counsellor of the Gem Chapter. Don't they look happy? Twenty-five responded to Roll Call, and after the program they played games, had refreshments, and pronounced the evening a delightful party as is usually the case when two Guilds meet together.

Summer Events

Summer vacations, house parties, assemblies, conferences and picnics are past and gone, and several fall rallies will also be history when you read these lines, but what a flood of memories, what visions of greater possibilities they have left in their wake! Reports from several have reached me this first week in August and they invariably tell of larger attendance and deepened spiritual and missionary emphasis.

Keuka, N. Y., reached its highest peak since 1929 with an enrollment of 327 registered delegates, and 342 at the banquet. At the close of the banquet Mrs. C. W. Gammons presented a Candlelight Service which held everybody

spellbound. Each one of 342 girls passed single file through the Gate of Dedication, lighted her candle from one of the four tall ones held by the leaders, and formed a circle of light around the campus singing "Follow the Gleam," repeating the Guild Covenant, and closing with Taps. Helen Crissman Thompson was leader of the House Party.

Southern California met at Pacific Palisades for nine days with 175 girls in their two camps. They are the only State that has a separate camp for Junior High girls, and it is called the Pioneer World Wide Guild Camp, and they follow the Pioneer program with necessary adaptations. The theme of the Senior Camp was "Gateways to Understanding," and evenings were given to special racial groups. For instance, the Bible teacher was Dr. Samuel Ortegon, Pastor First Mexican Church, Los Angeles, and he spoke on Mexico. Other topics were Russia, Jungle Tales of India, A Negro Speaks for Herself, Japan in America, Italian Night, The Orient, The Jew, and Peace.

Michigan's ninth House Party is reported in most attractive form, a booklet of 16 pages with a blue cover page, all beautifully typed and illustrated with kodaks and drawings. It gives a complete picture—preliminary plans, program, events during the successive days, personalities and is one of the most original and intriguing reports that has come to 218 in many a long day. Carita Brown is the State Secretary who, with her Associate, Mabel Parks, projected "The Information Desk" two years ago for their Chapters. Other house parties have been just as successful, but these reports are in time for this issue.

Guild Sisters in China

Miss Mabelle Culley, who has sponsored our Guilds in Swatow,

China, is at home now and sends this picture of the Senior Guild. Five of them have been recently married and nine are in college. Another picture, not printed, shows Miss Culley with Mrs. Hong-Chen, a college graduate, who has helped translate songs for the Junior choir. The Junior chapter has chosen a name full of challenge, "Daring Endeavorers." Their picture appeared in *MISSIONS* last year. All honor to both chapters! Wouldn't you love to know some of these Chinese Worth While Girls?

Some Readers!

One girl in Stumptown, W. Va., read 48 books last year and the entire Chapter of nine members read 116 books. *MISSIONS* is taken in all homes but two, White Cross quota was filled, and \$4.00 sent for Guild Rays Gift. Some of these small town Chapters put some of the larger ones to shame, do they not?

Ever Ready!

The Ever Ready Chapter, Atchison, Kans., held eleven meetings with a total attendance of 342.

They made 1,421 calls on Baptist families, read 264 missionary books totalling 2,480 points, counting *MISSIONS* Magazine and *Harvest*. They raised and distributed \$125, qualified in the Reading Contest, observed Vesper Sunday, gave an extra missionary program for each of the Circles, and sent three new subscriptions to *MISSIONS*. They sent three Thank-giving and Christmas baskets to the needy, put on an entertainment for the Veterans at the National Soldiers' Home, and repeated the play "Repairers of the Breech," at the Evangelical Church on the annual Day of Prayer of the Federated Missions. Wouldn't you say they were Ever Ready?

Two Guilds at Kodiak

Our long winter nights have departed and sunny days have come again to Wood Island. The K. B. O. Juniors meet twice each month. It is thrilling to hear them enter heartily into their song and glee period and then see them eagerly settle themselves for the mission story presented by their sponsor, Kathleen Brosend. The Teen-Age W. W. G. of the K. B. O.



World Wide Guild, Swatow, China



Junior Guild, Kodiak, Alaska

also meet bi-monthly. They are studying Missionary Heroines by Mrs. Swain and find it intensely interesting. When our study period is ended we all kneel in prayer for the work in the country we have been studying about. Our hearts are made glad as we hear the prayers that burst from the lips of these naturally reticent girls. Forgetful of self, they pour out their petitions for girls in other lands who do not have the opportunities they have here at the K. B. O. How we are praying that some of these girls will be led to give their lives in service to their own peoples here in Alaska, the Great Land of the North.—*Mrs. Frank Brosend.*

What One Reading Book Did

From the Guild in Humboldt Church, Chicago, comes a good reaction from the Reading Contest: "We are enjoying our books so much, and are hoping to finish on time. *Eighteen* is very interesting to both older and younger members, as are *Japanese Grandmother* and *Clever Country*. That story of Juliette Derricotte, the colored girl, reached down into our hearts and made us realize how fine their race is. I have been corresponding

with a colored classmate and she is as fine as any girl of any race, bright and so ambitious!"

First Vesper Service in Italian Church

All the Guilds in Meriden, Conn., were invited to unite with us in the Guild Vesper Service and my girls, ranging from 13 to 16 years of age, took charge of the program. One interesting feature was the Rainbow Candlelight Consecration Service. Each girl held a colored candle matching the color of her costume, the girl in the center being in white. As each spoke of the truth which the color of her candle symbolized she lit it from the white candle. With the quiet music, the soft glow of candlelight and the rainbow color effect, it made a very impressive service. More than just the effectiveness of the light, music, and costumes was the deep sincerity which each girl felt in the consecration service.

We were fortunate in having a missionary from China who spoke of the home, family and ethical life of the Chinese people. Several people from other churches said, "Words cannot express how beautiful your service was." It is a program that will be long remembered

by my girls, who took the entire responsibility of planning for and presiding at the first Guild Vesper Service held in our Italian Baptist Church in Meriden.

Farewell to Mrs. L. C. Smith

The following is so quaintly expressed that we are sure you will enjoy it. The Guild girls of Nellore, India, might teach our American girls a lesson in appreciation.

Dear Madam:

We approach you today to bid you a tender and affectionate farewell on the eve of your departure to America on furlough. You have loved us so tenderly and worked for our welfare and progress with such zeal, that we do not find words to describe how much we shall miss you.

Madam, do you think we can ever forget the immeasurable good you have done to us by organizing a World Wide Guild in this place? Ever since its inauguration in February 1932, you have given the best part of your time, attention, and energy to its successful working. You have taught us to sing and to speak, to play and to pray. You have imbued our minds with the highest ideals of womanhood. You have lifted us into a fellowship with our sisters all the world over. In short, the Guild has entirely transformed us; it has given us a new status, a new outlook upon life.

During your absence in the hills, you entrusted the management of the Guild to your husband, Rev. L. C. Smith. Can we ever hope to find a finer missionary? It is a matter of no small pride to us that Isabella Smith has been our fellow-member. In our midst she has been like a lily in a garden, and her company has been most uplifting.

It is at once a privilege and a blessing, Madam, for every one of us to have come under the elevating influence of your noble family. We, therefore, lift up our young hearts in prayer to our Lord and invoke His rarest blessings upon you, upon Mr. Smith, and sister Isabella.

Your loving children,

THE GIRLS OF THE
WORLD WIDE GUILD

Children's World Crusade

My Princess

My heart is a little island,
And the Princess who sails to me
Sails in the ship of Friend-ship
Over Discovery Sea!
The little house she's to live in
I'll fill for her cheerfully.

White Cross Instructions

White Cross and Christmas Boxes. If the children want to help by giving their service and time to make things needed by our missionaries, they should be encouraged to do so. However, their gift money should not be used to buy material. Suggestions will be given by State Secretaries of articles which may be made from materials brought from home. They will be glad to help you.

Our Special Interest Missionaries have asked for the following: for Miss Curtis and Mr. Urquidi, pricked cards with colored thread and blunt needle attached; dolls and animals made of gingham or oilcloth stuffed with cotton; paper dolls and animals made after Milton Bradley cut-out patterns; topic Scrap-books "American Homes," "Travelling in America," "Jesus and His Friends."

For the four Foreign Special Interest Missionaries the following bandages made from old sheeting 1 inch or 2 inches wide by 2 yards long; 3 inches to 5 inches wide by 5 yards long; wipes 3 inches square, wash cloths, pictures suitable for framing—8 by 10; patches for quilting (post-card size); tea towels made from flour sacks; hemmed squares dark-colored outing; knitted and crocheted belts (children can make these on spools); Christmas or Easter cards made into needlecases; hair rib-

bons, 1 inch or three-quarters inches wide, about 1 yard long.

In sending packages to our foreign missionaries the following instructions are given: wrap in strong paper and tie securely; address to Miss Janet McKay, 5th Floor, 152 Madison Ave., New York, N. Y. Put name of sender in the upper left-hand corner. Do not put any writing or money in packages. Be sure that the same name appears in the letter as on package. At the time a package is forwarded to Headquarters a letter should be sent to Miss Janet S. McKay, 152 Madison Ave., New York, N. Y., 18th floor, giving a list of contents of the package and its value, the name of the missionary and the station for whom these supplies are intended, together with 15 cents per pound to cover charge for sending the package.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

A Missionary Club for Boys

Three years ago one of our boys asked if the boys could have a missionary club like the W. W. G. A leader was secured and the club organized. They chose the name B. M. B. C. (Baptist Missionary Boys' Club), elected officers, and began to study. They had had little or no missionary training, and the majority were from the neighborhood and did not attend our Sunday school. The results, although encouraging, were not very satisfactory. This year several former Crusaders entered the club, and there has been a wonderful spirit and keen enthusiasm. They published their second club paper, *The B. M. B. C. News*, completed their second set of projects for the Annual Exhibition, and gave their first play. —*Estelle Marlin*, Newark, N. J.

Two More Ten-Point Books

The Wonderland of India is the book on which Mrs. Tuck has based her Foreign Mission Programs for Crusaders. The programs are splendid, the book full of interest and the price is cloth, 50 cents; paper, 25 cents. Therefore, we are glad to announce that



*A Push Push, Africa's Wonder Wheel. Isn't it well-named?
(See Page 443 in September MISSIONS)*

we can add it to our Reading Contest list giving it ten points. Remember last year's unfortunate experience, and order this book now, before the stock is exhausted.

We can give the Heralds ten points for reading the stories in *Around A Mexican Patio*, pages 63 to 93 inclusive. When the Contest list was made up this book was not in print, and there was no certainty that the stories would be in a section by themselves instead of scattered through the Course. When this book is circulated for the children to read, all the pages except those containing the stories should be tied together so that the children will understand they are not to be read.

Prize Book Review

KAGAWA—GAMBLER FOR GOD

Kagawa—Gambler for God is a little pamphlet written by Allen C. Hunter, telling the most important facts about Toyohiko Kagawa's life and work among the people of Japan. It tells how he lived in a little house 6 by 9 feet—just a "little matchbox"—down in the slums of Tokyo.

It was very hard for him to live down there among criminals and diseased people, but his love for Jesus and his fellowmen made him stay. He suffered sickness, hunger, poverty and has almost lost his eyesight in order to help others. When one reads this pamphlet, one finds his own little bundle of troubles a mere bit compared with Kagawa's.

Kagawa's life has influenced Christians all around the world to be better followers of Christ, and he is the most outstanding Christian of this day.

I like this booklet because it is written in a very interesting manner. I enjoyed it also because it tells of Kagawa's faithfulness to the Lord and the love and devotion he has for his people.

After reading this pamphlet I felt I would have to live a better life and see if I could follow Jesus as faithfully as he does. It made me feel that I wanted to go out to the Foreign Mission Fields to help this great man and teacher.—*Patricia Hawkins* (11 years old), First Baptist Church, Long Beach, California.

A Short But Noble Life

Marjorie Killmer, age 10, was president of her Crusader Company in Wesleyville, Pa., and a real leader in all the children's activities. She was especially interested in missionary work and read all the books that the company had and that were available elsewhere. The C. W. C. pages in *MISSIONS* were always read and enjoyed. Last winter she was baptized, and her life showed that she was trying to follow Jesus. After an illness of only a week, her life on earth was finished, but she is still praising Him in the heavenly home.

BOYS' AND GIRLS' COLUMN

When Special Interest Missionaries are introduced to you, you want to know something more than just their names, don't you? Here is Mr. Urquidi (pronounced Er-kee-dee) for instance. Someone told me once that whenever she needed a boy to work around her house she always asked Mr. Urquidi to send her one, for his boys were honest and faithful. There is a picture of him in *MISSIONS* for September 1934 which you can put in your Memory Book. Until a year ago the Mexican people in San Diego had no regular church, but met in a school house which had been condemned. Through Mr. Urquidi's interest and talking, they got enough money to build

a fine church and paid for it all when it was dedicated. He is a hard worker himself so his people are willing to work hard, too, and faithfully.

Another of our missionaries is Miss Thelma Cushing. In the Mexican Christian Center where she lives in Los Angeles there are all kinds of classes and clubs and picnics and parties for boys and girls where they not only have a good time but learn how to live and play as Jesus did. One little girl who loved music took piano lessons for her start, but in time she learned to love Jesus and was baptized. Later on her father and mother were baptized, and they are a very happy family. Then a neighbor was helped and they went to the mission and heard the Good News. Miss Cushing has a great variety of things to do. We hope to have a picture of her for you sometime.

Look and Listen

A number of pictures of fine-looking Crusaders with interesting letters reporting what they have done during the past year have been sent in recently. It would be a pleasure to all concerned if there were room in *MISSIONS* for all of them. Since that is not possible, some items are culled from the letters and the pictures will appear later on as there is space for them.

1. The Crusaders of Pratt, Kans., have been organized two years and have attained every goal on the Standard of Excellence both years. They are correlated with the Junior Department of the Church School, using the Mission study books for the programs and posters for all their records,—Reading, Memory work, Standard of Excellence, Attendance and Offerings. On the fourth Sunday of the month the C. W. C. pages in *MISSIONS* furnish the items.



Handwork and White Cross work are done in weekday meetings. The parents and adults are invited to special meetings, and to the C. W. C. Rally which always includes a "big supper."

2. The Crusaders of Gilford, Mont., were organized last January, and are "an active, enthusiastic bunch," always interested in the pictures and accounts of other Crusaders in MISSIONS. The girls formed a choir called The Bluebird Choir and have furnished some of the music for special church services. They have made themselves blue capes to wear when they sing.

3. The Quidnessett Church, North Kingston, R. I., boasts of a Crusader Company of only seven

members who have entered heartily into their missionary activities, and for their part in the State Rally Day Program in Providence they sang a song the music for which was written by one member, Helen Small, and the words by Yvonne Dell.

4. An interesting feature of the Rally in El Centro, Cal., was the visit of two Japanese girls from the Mission who showed pictures and explained customs of their country. They also showed some exquisite models of furniture, ornaments, etc.

5. A party to celebrate the 72nd birthday of Rev. Hirakawa, pastor of the Japanese Church, Bainbridge Island, Washington, was planned and carried out by the Crusader Company of the church and Miss McCollough, their leader. The parents of the Crusaders and several guests from Seattle, the birthday cake and candles, and very jolly group of the children themselves are seen in the picture, which is, unfortunately, too dark to reproduce. It was a very happy time for all and especially for the pastor.



CRUSADERS ACROSS THE CONTINENT

Top to Bottom: Mexican Crusaders in Los Angeles, Cal.; Crusaders of Pratt, Kansas; Crusaders of Washington, D. C.

. THE CONFERENCE TABLE .

Women and the Forward Fund

We are urging the women to tie up the Forward Fund with the Gift Boxes. In other words, all amounts received over and above the amounts secured in last year's boxes will be counted as part of the Woman's Forward Fund. A committee which is working on plans to give special impetus to this movement has sent out the following letter:

The Woman's Committee on the Forward Fund comes most enthusiastically to present its initial plans to you in time for most of the State house parties and other summer and early fall activities. What could be better than to go FORWARD through our GATES? The leaflet you now have will fit nicely into the FORWARD FUND promotion.

We are working on a POSTER upon which the progress of giving in the local church or smaller group may be displayed graphically. The local church, the mission world, and the goal of \$500,000 are emphasized. Remember that FORWARD FUND gifts must be gift advances over last year for churches or individuals and will count on the quota. Your gifts should be given through the Gift Boxes so that you may get credit for special contributions to this fund.

We have found that a QUARTER measures ONE INCH. We are using this as our unit of progress on the Road to Triumph. Multiplying this in linear measure we find a foot is \$3; a yard—\$9; a rod—\$50.00; a furlong—\$2,000.00; a quarter-mile—\$4,000.00; a mile—\$16,000.00. Thirty-one and one-fourth miles will bring us to the goal of \$500,000.

Dr. Bowler's office is working on the poster which will be available in September.

Yours for the FORWARD FUND,
THE COMMITTEE.

Report on Gift Boxes

In the report on last year's Gift Boxes we find that "South Pacific is the banner District, with Southern California the banner State. Northern California, Nevada and Arizona deserve honorable mention for going far beyond last year's receipts. States which should also have honorable mention are Eastern and Western Maine, Eastern New York, and Connecticut. We feel sure, however, that other states have shown equally as much progress in this special work, but as the reports received are incomplete, we cannot give due credit to them. We wish to take this opportunity to express our gratitude to all for the splendid work which was done in the unified budget as well as through the Gift Boxes."

Cards on which to report the amounts secured are now available for local churches. We would urge that the boxes be opened at least twice a year, and oftener if desired, and amounts recorded each time so that a complete record of receipts for the year may be easily obtained next April.

White Cross Programs

In the White Cross program suggestions in June MISSIONS the statement was made that material for missionary impersonations could be obtained from the two Woman's Societies. This does not mean that such sketches have already been prepared, as there are none available. The Societies will furnish copies of letters from missionaries, to be used in making up these impersonations. Leaflets on the work in the various mission

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fields, which may be obtained at the Literature Bureau, 152 Madison Ave., New York City, will be found helpful in preparing these programs.

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STARS

Suggested by Psalm 148:3, this proved an inspiring theme for the women of First Church, Chico, Cal. The year book itself deserves special mention. It is in the form of a wall calendar on a dark green background. The top (or title) page is 4½ inches wide by 4 inches deep, and is light green in color. A cluster of stars, each framing a letter, form the title. Each of the other pages is of a different color and is ¼ inch longer than the page which precedes it. As the date of the meeting is typed across the bottom, the effect is that of a rainbow-hued calendar.

At the opening meeting, *A Glimpse of the Stars* compared the stars to our lives with such challenging questions as "Does my life shine as the most brilliant star, or as the faintest one?" (Dan. 12:3; Gen. 1:14-19). Brief sketches of four new books followed.

Morning Star (Rev. 22:16; 2 Peter 1:19) and *The Dawn of a New Day in Central America* were combined.

In *Star of the East* (Luke 2:8-18), the Christmas story was arranged as a reading with an accompaniment of carols. *A Star in the Heart of Tokyo* presented a day's program in Misaki Tabernacle.

Followers of the Star,* a pageant of India's Christians, followed *The Sign of the Star*, a devotional message based on Matt. 2:1-12.

North Star (John 8:12 and 10:4) stressed the thought of guidance, and made use of several poems. The missionary program was on our work in Alaska.

Evening Star (Neh. 4:21) was followed by a program on Africa, featuring "Through the Dark,"* a play on medical missions.

Starlight was the appropriate theme of the annual meeting in April. A chart with one large star in the center (representing the missionary society) was displayed. This was encircled with smaller stars placed by the officers and committee chairmen as their reports were given.

Stars and Stripes is the title of the program on Christian citizenship. Devotional: Ps. 33:12.

The Milky Way (Ps. 148:2, 3; Acts 9:36-42) suggests white, and provides a title for the White Cross program. (A new play, *The Greater Vision*, may be obtained from your State Convention office.)

DEVOTIONAL TOPICS

If a program is to "deepen the spiritual life of all who hear it," time and thought must be given to the preparation and presentation of the devotional theme.

For instance, in *The King's Highway*, the series presented by the Woman's Society of Central Church, Wayne, Pa., the topics (each written on a tiny signpost) are: The Way—Isa. 35:8-10; Challenge—Ps. 51; Obedience—Ps. 1, 19; The King (December)—Isa. 9, 11; Purpose—Ps. 113; Courage—Isa. 40, Ps. 44; Love—Isa. 48; Safety—Ps. 91; Victory—Isa. 52, Ps. 24; Joy—Isa. 35:10, Rom. 8.

A sketch of Mt. Fuji and the Japanese characters for "hope" give one an inkling of the contents of the year book from First Church, Providence, R. I. Several of the missionary programs are on

Japan; the devotional topics all relate to *hope*. They are: Peter's Sermon—Acts 2:25-29 and Ps. 16:8-11; Abraham's Great Faith and Hope—Rom. 4:16-25; True Hope—Rom. 8:22-26 and 12:10-16; Encouragement under Hope—Heb. 6:13-20; Christ the Hope of Glory—Col. 1, 23-29; Hope the Gift of God—I Peter 1:3-9; The Easter Hope—I Cor. 15:19-23; The Breast-Plate of Hope—I Thess. 5:5-10.

The spreading rays of the rising sun outlined on the cover of the year book from First Church, Winfield, Kans., illustrate both the missionary and the devotional programs. The topics are: Before the Dawn—Isa. 60:2; The First Rays—Isa. 60:3; Dawn—Isa. 60:1; Morning Glow—Ecc. 11:7 (as this was the December meeting, the quotation "Light and life to all He brings" emphasized the Christmas message); Mid-morning—Mal. 4:2; Blaze of Day—Ecc. 7:11 (an appropriate message to preface a program on the Standard of Excellence); Clouds—Ps. 104:1, 3; Eventide—Isa. 60:19. A program on civics has Matthew 5:45 as its keynote. The series opens with a quotation from Kagawa—

A New Day has come, yes, a New Day;
the grey dawn of a New Day!

A brilliant, golden aurora may be seen
in the heavens.

Truly God's Day has come, yes, God's
own Day!

What we have not expected has verily
come to pass.

The Kingdom of God is close at hand!

It ends with a devotional on Psalm 19:4 and with the question: "Will the sun continue to shine? A new day has dawned. Is it to be a day of clouds or of sunshine? Shall it not be a day of light, with our help and our understanding, with our faith and with our prayers, over that path that 'shineth more and more unto the perfect day'?"

* Order from the nearest branch of American Baptist Publication Society.

Social Action

(Continued from page 485)

mission lists the following books, not as an endorsement of the viewpoints expressed, but as suggestive for preliminary reading and study along the lines of the Commission's Report:

Economics and the Good Life, by F. E. Johnson

The Church and Society, by F. E. Johnson

Christ's Alternative to Communism, by E. Stanley Jones

Social Salvation, by John C. Bennett

The Christian Message for the World Today, edited by A. L. Warnshuis

Free Speech for Free Americans, by Senator W. E. Borah (address published in *The Christian Century*, May 1, 1935)

Any of these books may be procured through the branch book stores of the American Baptist Publication Society or its main office at 1701 Chestnut St., Philadelphia, Pa.

Commemorating Roger Williams in Washington

The second celebration by Northern and Southern Baptists in commemoration of the Roger Williams Tercentenary will occur on Friday evening, October 18th, in the National Memorial Baptist Church at Washington, D. C. The corner stone of this church was laid about 13 years ago and the address delivered by Chief Justice Charles E. Hughes, then Secretary of State.

The program for the Roger Williams celebration includes a banquet with an address by Roger Williams Straus and greetings from public officials, also an evening meeting. Dr. Edwin McNeill Poteat will speak on "The Significance of Roger Williams for Today," and President R. E. E. Harkness of the American Baptist Historical Society will speak on "The Contribution of Roger Wil-

liams to American Civil and Religious Life."

To both banquet and evening meeting all Baptists are cordially invited.

Martha J. Ames

Miss Martha J. Ames died in a nursing home in Berkeley, Cal., on July 22, 1935. She was 83 years old. The funeral service was held in the Chinese Baptist Church of San Francisco in charge of Dr. Fleming. Deacon Lee Lin spoke in English and Chinese. When he was a small boy his mother brought him to the Baptist mission in San Francisco's Chinatown where Miss Ames was missionary from 1889 to 1898. So successful was her modest, self-effacing ministry that the Home Mission Society borrowed her for five years as Superintendent of Chinese missions on the Pacific Coast. She was again under appointment of the Woman's Board from 1903 to 1923 when at the age of 71 she retired.

WHO'S WHO

In This Issue

Gertrude R. Anderson is a missionary in Burma, in service since 1920.

George A. Clarke is pastor of Emmanuel Baptist Church in Brooklyn, New York.

Mrs. Augusta W. Comstock is a member of the Woman's Home Mission Board.

Grace A. Maine, recently secretary of the Woman's Foreign Mission Society, is again serving as a missionary in Burma.

John L. Sherman is pastor of the First Baptist Church in Cheshire, Massachusetts.

Joseph Taylor is a missionary in West China, in service since 1903.

George Pitt Beers, *Owen C. Brown*, *William A. Hill*, *Peter C. Wright*, are secretaries of the respective societies and boards whose annual reports they summarize.

Church Calendars at Lower Price

For several years the Northern Baptist Church Calendar Service has offered a ready printed calendar for local church use. As supplied to the churches, the calendar consists of a four-page folder, 8½ by 5¼ inches in size, with two printed pages of general and denominational information, and two pages left blank for the printing of local announcements. This distinc-

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Judgment has been entered against *The Churchman* of 19 East 47th Street, New York City, and its editor, Dr. Guy Emery Shieler, for \$10,200 in a suit for libel.

Dr. Shieler is a courageous leader in the movement backed by practically all church papers in the United States to clean up the movies. His fellow editors of every faith are determined that a single mistake promptly retracted shall not wreck his paper and ruin his great work.

Money is needed to push an appeal to a higher court and to satisfy the judgment if necessary.

At a meeting of the Church Press Club of Boston it was voted unanimously to make a public appeal for funds.

Make checks payable to The Churchman Defence Fund and send to Dr. William E. Gilroy, 14 Beacon Street, Boston, Mass.

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THE LAST WORD

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BUILDERS of the Forward Fund are Baptists whose gifts to missions show an increase over last year. What is your record for the half-year that will end October 31st?